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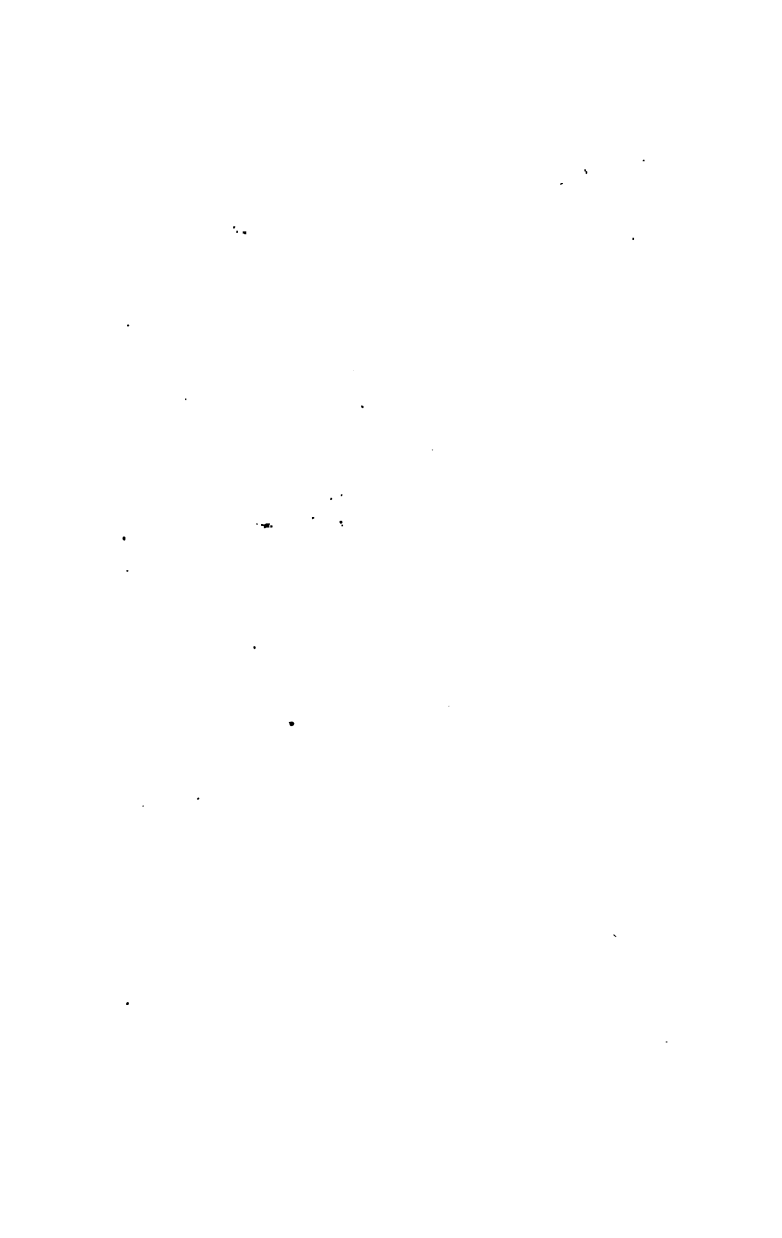
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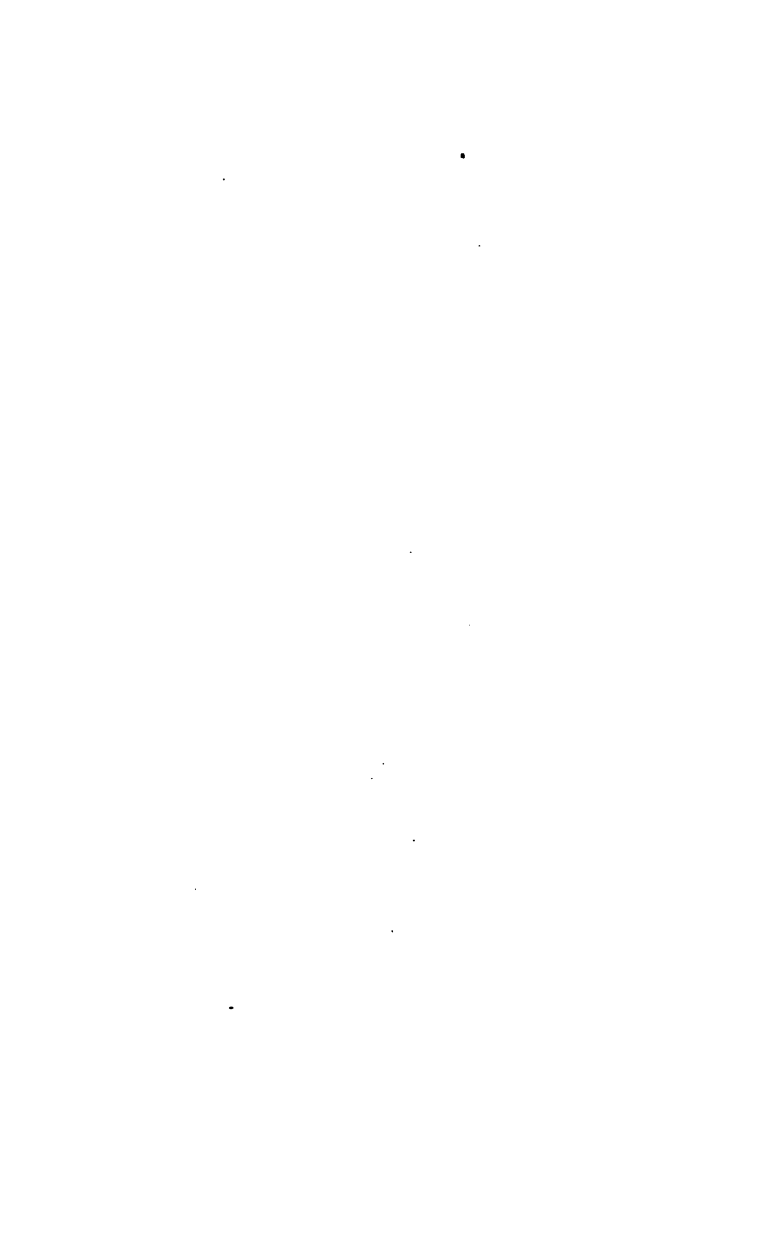
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uni Episcopus per se

1752









# Layings on of Hands

ASSERTED:

Or,

A plain discovery of the truth thereof, under those several considerations minded in the New Testament.

1. Upon persons for healing: with a Brief discovery of that Ordinance of Christ; (to wit) anointing with Oile.
2. Upon persons to Office.
3. Upon Believers Baptized, as such: and that principle of Christs Doctrine cleared, for their obedience: With Objections Answered to each particular.

To which is annexed,

A Confutation of four Chapters written by some person, or persons, in opposition to this principle of the Doctrine of Christ, (to wit) laying on of hands upon believers Baptized, as such; wherein the weakness of their Reasons against the truth, is plainly discovered, and the truth further asserted, and vindicated.

By WILLIAM RIDER,  
Servant to the Church of Christ.

Printed for the Author, and are to be sold by  
R. Moon, at the seven Stars in Pauls-  
Church-yard, near the great  
North door. 1656.







To all those in this Nation,  
or elsewhere, who upon  
the Profession of their faith  
have been Baptized in the  
Name of the Lord Jesus.

MY BRETHREN,



*Though my Prayer unto  
God is, that what I have  
written, may tend to the  
establishting of those, who  
have already been obe-  
dient; yet unto you I  
do chiefly recommend this following dis-  
course: and my Reason is, Because it doth  
more principally concern you, it being a  
discovery of part of the minde of Christ;  
yea, part of the foundation of his Service,  
where-*

Ministers of the Lord Jesus Christ  
beg and intreat of you, to Examine  
your Principles, and see whether you  
have obeyed Christ, according to  
the Commission he gave to his Disciples  
8. 20. wherein you are in  
Observation of all things he com-  
manded you to do, according to his  
will; being forty dayes with his  
Disciples, (after his Resurrex-  
tion) in which time he gave Comma-  
ndments unto his Apostles, whom he had  
and was speaking unto them of things  
pertaining to the Kingdom of God  
1. 2, 3. vers. I beseech you

# Dedicatory.

*upon that foundation, the Doctrine of Christ and his Apostles, upon which the first Churches were built, Ephes. 2. 20. Heb. 6. 1.*

*Consider, God in these last dayes hath spoken unto us by his Son, Heb. 1. 2. the Lord Jesus Christ is our great Doctor, the Prophet whom Moses spake of, Acts 3. 21, therefore we must learn of him, we must hear him in all things; Therefore know, it is your duty to be followers of God, according to your Profession in Baptisme, and to Act in no way, but what Christ hath appointed for you; Even that way, whose foundation is upon the lips of Christ, which he also hath appointed a foundation for us to build upon.*

*Wherefore examine if you have laid your foundation with this Corner-stone, with Repentance from dead works, faith towards God, the Doctrine of Baptismes, and laying on of hands, the Resurrection of the dead, and eternal Judgement: whether these be the principles of your Religion,*

## The Epistle

Heb. 6.1, 2. Consider wherein you are defective in these principles : are you not in Repentance ? I wish I could not charge you herein ; yet I must tell you, the Hire of the Harlot is found amongst you, the burden of which your poor Brethren have long mourned under, and suffered for. I know it is not the practise of all of you ; yet those that do it, were never to this day disowned by you ? O ! that you would therefore try your selves: have you turned your selves from the vain worships of the men of this World, and from such who teach for Doctrines mens traditions ? are you according to your Profession of Christ in Baptism, dead to the rudiments of this world ? Col. 2. 20. Why know, it is your duty, not only to cleanse your selves from Temporal, but Spiritual deliements, 2 Cor. 7. 1. and as you are not to act any thing contrary to the Law of righteousness in your Conversation, so to do nothing in the worship of God, but by rule : for that which hath proceeded from our  
Lord.

## Dedicatory.

*Lord Jesus Christ, is the rule for Saints to walk by. Know this, that all the misery and sin in the world came in at this door, viz. by hearkning to Reason, the wisdom of the flesh, against that which God hath spoken: it is mans deformity, to walk according to his own invention, and at last, (as experience doth teach,) will prove his own destruction. Surely God will not indure to be prescribed by his Creatures; no, it hath been wickedness in those that have done it, and God hath found it out; but he takes pleasure in them that fear him, and teaches them in his wayes, Psa. 25. 12. but when men change his Laws and Ordinances, (although it proceeds from no wicked intent) yet it provokes him to Judgment, as it did in Uzza, 1 Chro. 15. therefore learn to know the voice of Christ; for his Sheep hear it, and they follow him.*

*It hath been the work of Satan and his Instruments, such who first did forsake the right way, whom God gave up unto strong*

## The Epistle

rong delusions to believe lyes, because  
they receiued not the truth in the love  
whereof, to corrupt the word of God, and  
to change his Laws, and to set up their  
posts by the posts of God, or rather in  
their stead: and who knows not, that  
knows Christ, that now all his endeavours  
are to make voyd those truths, and the  
right way of the Lord; either in whole or  
in part? if he cannot keep people wholly  
in blindnes, he will labour to insnare  
them through pretended wayes of light,  
which is indeed darkness. O! how doth  
he now perswade the poor soul, that either  
the wayes of God are not now to be praeti-

---

## Dedicatory.

*corded the Word of the Lord ; and be also as careful of rejecting any thing that is his will.*

*And wherein he speaks unto you, as you are Baptized believers, know, it is your duty to be obedient, to be followers of him, to set shoulders to his work ; for unto that this day you are called, that the foundation in Sion may again be laid, the walls of Jerusalem may be again repaired, and then they that be of thee, shall build the old waste places, Isai. 58. 11.*

*Let not the wisdom of man beguile you, (whereby he labours,) when any truth of God is discovered, to pervert it, or to turn you aside from following of it ; know, this is but one of Satans old plots, and deceitful workings ; and marvel not that he works in good men in our dayes ; for this is certain, that if persons dissent from truth, so far they serve for his design, which is alwayes against the truth, which is the Law of God, that which God hath commanded ; thus he wrought in the*  
Pro



## The Epistle

Prophet of the Lord, who told a lye in the Name of the Lord, unto which the young Prophet yeilded; contrary to what God had commanded him, 1 King. 13. 18 and was destroyed of a Lyon: know, he many times makes use of good men to carry on his design; therefore though you may judge they are good men, that speak against a truth of the Lord; let not that turn you aside, knowing it is your duty to be a follower of him, in what he hath spoken, that doth relate to the worship of God, or your duty in your conversation; which doth concern you, as you are believers, and would be partakers of the pro-

## Dedicatory.

Christ taught, and whereunto believers were obedient, a Doctrine, but not a practise, such words are corrupt: but let us know this, that so far as Christ hath taught us, we ought to be obedient; and therefore let your obedience be manifest to all men; For the Lord is at hand to give recompence unto you: and let not the opposition which truth meets withal, be a stumbling-block unto you. You may see how easily confusion and error take place upon the hearts of men, this day. O, let truth have place upon your Souls! O, it grieves my Soul to see, how easily that which hath but a colour or shew of truth from the Scriptures, takes place upon the hearts of men, and many Professors this day; and yet that which is real truth, hath little entertainment in the world. What's the Reason? was not this alwayes; it's too low, it's too mean, it's too plain? it is indeed without the wisdom of man; and therefore finds little entertainment amongst men. Alas, saith the Wiseman,  
what.

## The Epistle

What's a little water? this is a poor thing. Others have as low an esteem of laying on of hands; besides, it's a riddle unto them. Thus God makes foolishness the wisdom of this world.

But now some do say, Did we see these Ordinances to continue, we should willingly obey.

I Answer, Do you think the Scribes and Pharisees would not have made as large a Profession as this, when they rejected the Counsel of God against themselves, being not Baptized? Luke 7.30.

do you not think, that those who are not of any truth, if they profess any

# Dedicatory.

his yolk, and despised wayes ; and be sure,  
you shall be no losers by it.

Now the Lord help you, you that have  
put on Christ by Baptisme, to read what I  
have written in this book without preju-  
dice, and with a heart lifted up to God  
for wisdom, to direct to give you to see  
truth from error. And that this truth,  
which I do principally mind and drive at,  
(to wit) laying on of hands upon believers  
Baptized, as such, may have the Spirit of  
God, making of it forth unto your Souls,  
in the Reading and Consideration there-  
of ; that so you may be followers of God  
therein, is the Prayer of him, who is wil-  
ling to serve you for truths sake :

WILLIAM RIDER,

ii. p. 42. l. 13. for *exuse*, read *enough*  
. 11. for *their* read *then*. p. 59. l. 3. for  
*his*. p. 100. l. 9. for *praise*, read *prize*.  
. 7. for *would*, read *do*. p. 147. l. 8. for *de*  
read *we do affirm*. p. 152. l. 14. for *was e*  
read *was there enjoined*. p. 159. l. 17. fo  
us.



## A D I S C O V E R Y

*Of Layings on of hands, according to the  
wisdom of God given under the se-  
veral considerations thereof,  
minded in the New  
Testament.*



THE Scripture of the  
New Testament  
speaks of laying on  
of hands upon three  
several accounts or  
ends.

First, upon Baptized believers, as  
such ; To the end they might receive  
the Spirit ; which is the promise of  
God unto them, as *Acts* the 8. and  
*Acts* 19.

2. On Ministers ; to the end they  
might be separated to the work of the  
Mi-  
B

( 2 )

Ministry, *Acts* 6. 6, 13, 3. *1 Tim.* 4. 14, 5. 22 *vers.*

3. On the sick, for healing; to the end they might recover, as *Mark* 16. 18. *Acts* 28. 8 *vers.*

I shall, as the Lord shall help me, speak something to the two last briefly, and then to the first I shall be more large, it being the duty of all believers to submit unto, and that which is chiefly in my eye in this discourse.

First, of the laying on of hands for healing, it was a particular gift of faith, which the Lord Jesus did promise to give unto his people, as is plain from *Mark* 16. 17, 18 *vers.* These signes shall follow them that believe; in my Name they shall cast out Devils, they shall speak with new tongues; they shall take up Serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick; and they shall recover: in which enumeration

ration of signs, we find laying on of hands for healing: which signs, as the Spirit of the Lord teacheth us, were given for those who believed not; *1 Cor. 14. 22 vers.*

But this promise of healing, by laying on of hands, as we may observe, the Lord made good upon many of his people, as believers in the Church of *Corinth*, who were partakers of this gift, which they were to go forth in the practise thereof; according as the Apostle *Paul* did, *Acts 28. 8 vers.* yea as *Christ* himself, *Mark. 6. 5 vers.* *Luk. 4. 40 vers.*

*Object.* But now some may say, Was this practise to continue amongst believers? to which take this two-fold answer.

First, If the gift be continued, that is, of healing, then this practise; for we cannot *Act*, unless we have received.

2. If any have or shall receive  
B 2 such



(4)

each a gift of faith; they are to grow  
worth in the practise thereof; for gifts  
are given to profit withal, that is, for  
the good of others, 1 Cor. 12. 7 *vers*  
therefore if any one have received  
such a gift, he is to be up and doing  
to administer the same.

*Query.* But some may say, Is there  
no Ordinance, that the Lord Jesus  
Christ hath left unto his people, to  
wait upon him in for healing, in the  
time of sickness?

*Answer.* Yes, and that is praye  
and anoynting with Oile in the  
Name of the Lord; this is left, as a  
Ordinance, or way unto believers

( 5 )

prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

From whence we may observe, that this duty is enjoined by the Apostle upon those that are sick: Herein the soul ought to wait upon God; and in this way to look up unto God for healing.

But Oh! the evil of professors in this our day, who run to the Physician, but not to God; but few wait upon God in his way: the Lord complained of this of old, as a great evil, as the *2 Kings* i. 16 vers. yea, we may see this was *Asa's* sin, *2 Chron.* 16. 12 vers. though he were in much affliction; yet he sought not unto the Lord, but to the Physician.

And is not this the sin of many Professors in this our day? O that God would make them sensible thereof, and make this word of life to them, that they may look more up

B 3

unto

(6)

unto God, that they may ex-  
more faith upon him for heal-  
that if they can, but with the  
Woman, *Mark. 5, 26, 27, 28,*  
touch the hem of Christs garm-  
for there is much vertue still in

*Object.* Some will say, We ca-  
see this way to continue in  
Church of Christ amongst belie-  
unless we did see the effect there

*Answer.* First, If you Judge  
minde of God, that which is  
down your duty, by the effect,  
may run your selves into  
temptations, as the Jews of old  
when they saw not the glory of

(7)

for this reprove them with Judgments, as you may see in the 4, 5, and 6 verses, and after by his servant *Haggai*, exhorteth them unto the work, as in the 8 verses, and encourageth them unto it, in the 13 verse. Then spake *Haggai* in the Lords Message unto the people, saying, I am with you, saith the Lord: and in the second Chapter, 5 verse. According to the word that I covenanted with you, when you came up out of Egypt; so my spirit remaineth among you: fear ye not. So I say, God is a God in Covenant with believers; his truths are sealed by the blood of Christ. We then take heed of questioning his faithfulness in making good his promise: from whence doth this proceed, but looking for such and such effects; but indeed from our unbelief, not believing the promise of God: therefore take heed of judging the minde of God by the effects, not in doing.

doing, you will make the way of  
 God of no force or weight for souls  
 obedience.

2. How can you see the effect of  
 that, you have never yet attained  
 unto nor believed? therefore I may  
 say to you, as the Lord Jesus did  
 unto the Jews, If you will do his  
 will, you shall know of the Do-  
 ctrine, *John 7. 17.*

3. What effect have you seen, of  
 the laying on of hands upon persons  
 to office? it is true, as many write,  
 and do say, laying on of hands is a  
 designation of a person or persons to  
 office; therefore they instance *Moses*  
 laying on his hands upon *Joshua*

(9)

Gods way, so he meets with his people therein; and as in that Ordinance of laying on of hands upon persons to office, so also in this of anointing with Oile. For his wayes are not in vain unto his people.

4. Those who have waited upon God in this Ordinance, have found the effect thereof; they have met with God therein, they have seen his faithfulness, been partaker of his grace, received healing, not onely to their bodies, but also to their souls: this effect some poor souls, who waited upon God in this way, have been partakers of; so that they are able to bear witness to this truth, and also to set to their seals, that God is true, a faithful God; meeting with those who wait upon him, in his way: therefore I may say of this truth of Christ, as one may say of the new Wine in the cluster, *Isai. 65. 8, vers.* Destroy it not, for a blessing is in it.

5. We

5. We do not so much minde in our waiting upon God in this way, to see an immediate work of healing, which is that which too many doat upon, and so like *Thomas*, unless they see a sign, they will not believe, *John 20. 25, vers.*

But we do chiefly mind our duty, believing, that it shall not be in vain our waiting upon him therein, so leaving the effect of it unto God, who knows best when to give in mercyes to his people.

Now this may be matter of information, especially to those, who look upon laying on of hands for healing, to be the anointing with Oile, spoken of by the Apostle *James*, that they are and were two distinct things; the one being a particular gift of the Spirit, which a person might receive of healing, immediately by the laying on of hands, as the Apostle *Paul* did, *Acts 28. 8, vers.* and many others also.

The

The other an Ordinance of Christ, wherein the Ministry of the Church were to act, and that not by vertue of any particular gift, but of their ministerial office; and therefore saith the Apostle, *1 Jam. 5.* Let him call for the Elders of the Church, and let them pray over him, anointing him with Oile in the Name of the Lord; wherein they ought, as in all other appointments, to look up unto the Lord for a blessing, leaving the giving forth of his grace to the poor soul, unto himself.

2. By what hath been said, is re- proved the ignorance of the people of God this day, that have been long reading and learning of the Scripture, and yet are ignorant of this command; and likewise those that are Teachers and Leaders of congregations, that know the will of God, yet walk not in the practise thereof. It likewise reproves those congregations, that have for some  
season,



at they might see whether or  
the Lord have not a controver  
th them, for their neglect,  
their opposition against one prin  
ciple of his Doctrine, that wh  
Christ taught, unto which believ  
ers were obedient; wh  
a great transgression, their n  
ot coming to hear Christ in that say  
ing, which is the last particular  
coming on of hands I have mind  
ed shall endeavour in it's place  
to have the Lords assistance, to make for  
you.

Secondly, *Of laying on of hands upon persons to office,*

**T**HIS was likewise an Ordinance, or way, of God, by which those persons who were called to office by the Church of Christ were set apart, and so indeed are to be set apart, as it was the practise of the first Churches, and of those who first trusted in Christ, whose footsteps we are to follow: in this way they went: see *Acts 13.3, vers.* And when they had fasted and prayed, and laid their hands on them, to wit, *Paul* and *Barnabas*, they sent them away.

From whence observe, and that first, the work it was great, it was to the Ministry, according to what the Lord had spoken concerning *Paul*, that he was a chosen vessel, and that to preach the Gospel unto the Gentiles, as you may see in the 26 of the

*Acts*

(14)

*Acts* 15. 16, 17, *vers.* so the  
was great, to the performan  
which they would need much  
power and presence of the  
with them; therefore they  
and prayed, and layed their  
on them, &c.

2. Observe, the persons who  
on hands, they were the Prop  
and Teachers in this Church,  
the 1 and 2 *verses.*

So likewise, sometimes it was  
by the Apostles themselves, as *Ac*  
6, *vers.* so also by *Paul* and *Barnabas*  
who were called as before to  
office of Apostles, to lay the foun  
tion, to do the work of an Apo  
*Acts* 14. 23, *vers.* so also by *Timotheus*  
who was the first Bishop o  
Church of *Ephesus*, *1 Tim.* 5. 22.  
and also *Titus*, *Tit.* 1. 5. *vers.* so  
wise by the Presbytery, the Cou  
ny of Eldership in the Church,  
were by the Church of Christ,  
led to officiate in the ways of

into his people, by whom *Timothy* was ordained a Bishop, 1 *Timot.* 4. 14. *vers.* So that we see this way of God, and the manner of the performance thereof, in some small measure discovered; I shall give but this touch of this second thing minded, and that for this reason:

Because our opposers of laying on of hands upon believers, as believers, have owned the laying on of hands upon officers, though in a disorderly manner they have gone forth in the practise thereof, as will appear,

First, from what Mr. *Collier* writes in his book of *Right Constitution*, pag. 31. where saith he, the qualifications of Elders and Deacons are expressed, 1 *Timot.* 3.

*Ans.* I have read of Bishops and Deacons, and of Apostles and Elders, who were Deacons; but never of Elders and Deacons: My reason is, because a Deacon is an Elder in the Church.

2. This

2. This discovers according to their practise, what they have set persons apart for : as their pastoral Charge in the Church of Christ they were set apart for Elders; so also, as Ministers of the Gospel, they were ordained for Elders, though their great disorder is, in building before the foundation was rightly laid. Let observe the wise mistaken in their proceeding, though by this practise of theirs, with fair words they have stopped the mouths of many poor souls, who were clearing themselves from such disorder as they were in. They stopped their consciences with this, that they are under laying on

Ministerial work also, *1 Pet. 5. 1, vers.*  
*2 Epistle John 1. vers. 3. 1. vers.* and  
 so Elders is distinguished into several  
 offices in the Church, as Bishops  
 and Deacons : the Deacons were to  
 be men full of the Holy Spirit and  
 faith; & so indeed fit for the work of  
 the Lord among his people, as well as  
 Bishops, and so were Elders in the  
 Church, see *Acts 6. 6. vers.* and *Act.*  
*15. 22. vers.* where the Deacons  
 spoken of in the 6 Chapter, are cal-  
 led Elders in the 15 Chapter: again,  
*Philip. 1. 1. vers.* where the Apostle  
 writeth to the Saints, with the Bi-  
 shops and Deacons: so *Paul* to *Timo-*  
*thy* writes of the qualifications of the  
 Bishops and Deacons, not Elders  
 and Deacons; you shall never in all  
 the Scripture find Elders and Dea-  
 cons expressed.

So that I hope, this may be a word  
 of use unto them; however it will  
 be unto the Church of Christ,  
 though from a weak and unworthy

of, they must raise  
and therefore knowing their a  
ties, I shall leave them to con  
for this truth; with those (if  
be any) that do oppose it, it  
that I do believe, and have all  
of; therefore I shall only take  
of one or two objections ma  
some, and then proceed to th  
thing minded.

*Objection.* Some there are  
say there are no Apostles  
they laid hands upon perfo  
fice then; therefore that pr  
ceased. To which I shall

phets and Teachers by the authority of the Church of Christ, may lay on hands, *Acts* 13. 1, 2, 3, *vers.*

2. By this appears a great mistake in the understanding of many men, (according to this objection,)

*Obiect.* That the Ministry of the Apostles is ceased.

I Answer, The office of an Apostle is the first office in the Church of Christ, and that is to lay the foundation; the foundation of the service of God; therefore saith *Paul*, I have laid the foundation, *1 Cor.* 3. 10. *vers.* the foundation, that is, the Lord Jesus Christ in his Doctrine, that which Christ and his Apostles did teach; upon which the Church of Christ was built: see *Ephes.* 2. 20. which foundation was the beginning-Word of Christ, that which persons ought to know, and to believe, before they are fit for the service of God.

But now, that this, viz. (to lay the



foundation,) is the first office in the house of God: see the 1 *Corint.* 12.8, *vers.* God hath set some in the Church; first Apostles, &c. Christ did ascend, and gave gifts unto men, and that some to be Apostles, as well as other offices in the Church, *Ephes.* 4.8. compared with the 11. *vers.*

*Object.* But now some may say Christ did chuse Apostles, he chuse Twelve, which he called Apostles therefore they ceasing, the office ceased.

*Answer.* To which I Answer, that this was before Christ ascended:

vertue of the authority of the Church of Christ, lay the foundation of the service of God, he is properly an Apostle, he doth the work of an Apostle: for other foundation no man can lay, that is to be approved of by the Lord; yet other men may lay the same, even preach the same Doctrine of Christ, which he did, &c.

---

*Thirdly, Of laying on of hands upon Baptized believers as such, to the end they might receive the Spirit.*

**T**Hat laying on of hands upon Baptized believers, as such, is one part of their obedience to the Lord, which he requires of them; an Ordinance of the Lord Jesus Christ; I shall thus prove unto you :

First, because it is a saying of our Lord Jesus Christ, that which he taught, and that for believers obedi-

lience, as well as repentance, faith  
 and Baptisme : see *Heb. 6. 1.* :  
 Many persons do say, If we  
 could but see, where ever Christ  
 taught it; Surely, we should not  
 gainsay it. O that now they would  
 consider for their conviction the  
 Scripture, *Heb. 6. 1. vers.* where the  
 Apostle calls it the Doctrine of  
 Teaching of Christ; and a more su-  
 ficient witness that Christ taught it  
 we cannot have, then the Apostle is  
 The Doctrine of Christ, that which  
 he taught, as he did repentance, faith  
 resurrection and eternal judgment  
 Now consider Doctrine doth impl

joyned to a hearing of Christ in all things, and that also from the danger that will follow our neglect, as in the 23 verse.

2. In that it is placed amongst those foundation-principles, *Hebr.* 6. 1, 2. and that in the midst of them, as if the Spirit of the Lord did foresee the opposition that would be made against this truth.

3. Because it is one of Christs first teachings, and therefore those words in *Heb.* 6. 1. may be rendered *the beginning-word of Christ*, the *A.B.C.* of a Christian, one of those first lessons that believers then did learn, and now should learn; which is this, to wait upon God in this way of his, for the Spirit of promise, which is their right, whereby they might be enabled, as they do desire, to do him service.

*Object.* But now unto this, some object, and say, that all things that Christ did and said, we are not to  
C 4 be

the followers of him in, as to raise the dead, to command the winds to cease, and the like.

*Answer.* To which I answer though this may be true, yet what is this to the purpose? Because we are not to say in all things as he did: therefore we must say in nothing as he did, neither as he taught us: this is error with a witness. We grant that in all things we are not to do and say as Christ did: But yet in all things that does relate to the worship and service of God, as repentance, faith, and Baptism; or our duty in our conversation, we are

only to be believed : the resurrection and Judgment, we know we cannot practise.

*Ans.* To which I answer, first ; This is that we ought as believers to do , *if possible we can* , to attain to the resurrection of the dead, Phil. 3. 11.

2. That Christ taught it, we grant; and that it is for our obedience, we do also affirm, and that is so far as he requires it.

3. I do hope, you do also know, that so far as Christ hath taught us, we ought to be obedient to him : that which he taught which was Notional, we ought to believe ; that which he taught, which was practical, we ought to obey. Now consider, laying on of hands is a practical Doctrine, as is manifest by the Apostles actions and the Saints obedience, Acts 8. 17. Acts 19. 6. Now let the opposers of this truth of Christ shew, where ever laying on  
of

(26)

of hands was taught by Christ, as the resurrection and eternal Judgment only to be believed, and then they will say and do something to their purpose.

*Object.* But say some, In *Heb. 6.* the Apostle calls it a *Doctrine*, but not a *practise*; and so by this would make voyd this way of God.

*Answer.* This objection was answered by Doctor *Chamberlain* in his dispute with Captain *Kiffin*, as you may see in the 10<sup>th</sup> page of his book where saith Doctor *Chamberlain*  
„ Because the Apostle calls it a Do  
„ ctrine, therefore so far from being  
„ not practised, that it ought to  
„ rather to be practised; for with  
„ out practising no learning.

„ Again, saith he, you wrest this  
„ Scripture, whereas the express pur  
„ pose of the Holy Spirit is, To  
„ teach Doctrines, that so believer  
„ might do what is taught. For the  
„ proof of which, he cites *Mat. 28*

„ 20. *Mat.* 7. 21, 24. *Joh.* 13. 17.  
 „ and 15. 14. *Jam.* 22. 23, 24, 25.  
 „ *Phil.* 4. 9. and many other places :  
 „ yet saith he, you wrest it to the di-  
 „ rect contrary ; and you say there-  
 „ fore it is called a Doctrine, that it  
 „ might not be practised, for indeed  
 „ so much such an objection doth  
 „ import.

But Mr *Perry* in his book of Ani-  
 madversions in answer to Doctor  
*Chamberlain*, pag. 14. as he doth  
 therein conceive that which is true,  
 so he doth suppose that wherein he is  
 mistaken, and that is, to think, and so  
 to write, that Doctor *Chamberlain*  
 minded Mr *Kiffens* wresting of the  
 Scriptures above mentioned; where-  
 as indeed, we may plainly see in his  
 book, and in this I have written of  
 his words, that he minded him of  
 wresting *Heb.* 6. 1. which was the  
 ground of this objection : and there-  
 fore we may take notice, that the  
 Scriptures above mentioned, do suf-  
 ficient-



ficiently prove what Doctor *Chamberlain* brought them for, which was this, that *Heb. 6. 1.* was wrested by Mr *Kiffin* from the proper true meaning of the Spirit of God therein. Mr *Perries* words you may see, are these: saith Mr *Perry*, „ I „ conceive that every Doctrine of „ Christ, that he hath commanded „ to be taught by his Apostles, and „ his Disciples were commanded to „ observe and practise, ought to be „ practised: but if this appear not in „ this particular thing in any of „ those Scriptures, wherein hath Mr „ *Kiffin* wrested them? I know not: „ but (saith he) in the contrary, „ I suppose he doth own them, in „ what the Spirit of God means in „ them, according to what light he „ hath received.

To the later part of these words, I answer thus much, Who knows not what Mr *Perry* saith of Mr *Kiffin*, to be true, and so indeed of all men, un-  
 less

less they walk contrary to their light ?

But from the former part of his discourse, we may observe two things ;

1. His mistake, as you have already heard, &c.

2. His granting what we contend for, viz. that every Doctrine of Christ which he commands to be taught by his Apostles, and his Disciples were commanded to observe and practise, ought to be practised ; this is that we do affirm ; and therefore do contend for this truth or Doctrine of Christ with him and others that do oppose it : For did Christ teach it, as you have heard ; and did the Apostles teach it, as you shall hear in the next reason for the proof of this truth ; and did Baptized believers, as such, observe and practise it, as *Acts* 8. 17. *Acts* 19. 8. and shall not believers now practise it ? Shall not they tread in the footsteps

ing and destroying of the truth:  
Christ, ) and as he doth to this d  
to the denying of them? I say, st  
he alwayes prevail? God forb  
O let God be true, but every man a ly  
for what was written afore-time, &  
written for our learning, that we thro  
patience, and comfort of the Scriptu  
might have hope, Rom. 15.4. O the  
fore let not truth be destroyed:  
Doctrine was sealed with his blood  
even the death of Christ, and sh  
we alter or deny his will? God f  
bid: shall not we hope to find acce  
ptance with God in his appointmer

so the Apostles taught it, read *Heb.* 5. 12. compared with Chapter 6. 1, 2. in the first Chapter 12 *vers.* saith the Apostle ; *Whereas for the time you ought to be Teachers , you have need to be taught again , which are the first principles of the oracles of God , &c.* where by these words, *you have need to be taught again ,* is plainly implied, they were once taught this principle; and that this the Apostles did teach them, is also manifest, in that they laid the foundation of this Church of the Hebrews ; who were those Jews , spoken of in *Acts* 2. 42. who are there said to *continue in the Apostles Doctrine* : and as they taught it, so it was a way of God , wherein they did administer unto his people, and unto which they were obedient : see *Acts* 8. and *Acts* 19.

*Objec.* But now some will say, In *Acts* 2. is not mentioned laying on of hands ; therefore believers there were not under it.

*Ans.*

*Ans<sup>r</sup>.* Two which I answer, a  
 laying on of hands is not in so man  
 words there laid down, no mor  
 there is not the resurrection from  
 the dead, and eternal Judgement i  
 so many words expressed; doth tha  
 therefore prove they were not taught  
 them? Surely, the Apostles woul  
 not have baptized them, but upo  
 that profession; that their bodie  
 should be raised, as well as Chri  
 dyed for them. Again, to say that th  
 Apostles did not there preach lay  
 ing on of hands, in *Acts* 2. prove  
 no more, or is to no more purpose  
 then to say that *Philip* did no  
 preach Baptisme to the *Eunuch*  
 when we read of not one word h  
 spake of it, although he Baptize  
 him, as you may see *Acts* 8. 35. Bu  
 now that the Jews who did believe  
 were taught laying on of hands, r  
 surrection, and eternal Judgment,  
 plainly manifest, from *Heb.* 5. 12  
 compared with *Heb.* 6. 1, 2. wher

as you have heard, he minds them of it, as one of those first lessons they had learned, and as a principle of the foundation, or beginning-word of Christ committed to them.

2, Consider what is written: *they* (to wit, those that were Baptized and added to the Church, who gladly received the word,) *continued in the Apostles Doctrine*, see *Acts 2.42*. Now this they could not do, if they had not been taught laying on of hands which was a principle thereof, part of what Christ and his Apostles taught them, as you have already heard, or may see in the Reasons given; unless we deny their wayes to be the same in every Church, *1 Cor. 4. 17*. Again consider, how can it be thought with honour to God and his truth, that a man can be said to continue in the Doctrine of the Apostles or word of Christ, when they were not in the practise of it? for say the Objectors, There is no  
D men-

3. Consider, they are h  
to be added to the Church,  
as they received the word, and  
Baptized.

*Obje<sup>t</sup>.* But now some may  
say, By this you make laying  
hands to be an Ordinance, v  
those that did believe and we  
tized, were added to the Chu

*Answ.* To which I answer  
and that because laying on o  
was next administred afte  
tisme, and that in order to  
cing of the Soul in the house  
it being part of its foundati

applied to those that are Baptized, see *Acts* 2. 38. where saith the Apostle, *And you shall receive the gift of Holy Spirit; for the promise is to you; yea,* saith he, *to as many as the Lord our God shall call; that is, the promised Spirit should be given according to the will of God: and in the 41 vers. it is said, They that gladly received the Word were Baptized, and the same day were added unto them three thousand Souls: where we may take notice of this order; 1. They gladly received the Word; 2. Were Baptized; 3. Were added to the Church.*

From whence we may learn thus much, that by Baptisme they were not added; because their addition to the Church followed after their Baptisme: for as their glad some receiving of the Word went before their Baptisme, so did their Baptisme before their addition; which addition was something else besides, and more then Baptism; for so much



the practise thereof, *Acts 8*  
Chapter 6: 7.

3. *Reason.* Because as Ch  
his Apostles did teach it,  
taught it as a principle of th  
dation of the service of C  
foundation-principle of that  
wherein they were to live  
Glory of God, and upon whi  
were to stand to go on to per  
read *Heb. 6. 1, 2.*

When *Moses* was to bui  
bernacle unto God, he had  
charge, that he should d  
thing according to the com

the Spirit; and as it is said, which he was made to understand, by the hand of God upon him: the first of *Chron.* 28: 11, 12, and 19.

Now as *Moses* and *Solomon* were not left at liberty to follow their own understanding, but were faithful to make all things according to the pattern of Gods will: So neither were the Apostles, but also were faithful stewards of the will and commands of the Lord Jesus: the first of *Cor.* 4. 1. which Jesus the Christ, likewise was a Messenger, and the great Prophet of the eternal God, whose word is Gods will unto his people, *Acts* 7, 37. and who as a Son, even as *Moses* a Servant, was faithful over his own house, *Heb.* 3. 2. who was faithful to him that appointed him, even as *Moses* was faithful in all his house; Even as *Moses*: as *Moses* was faithful to do every thing, exactly according to the pattern; so was the Lord Jesus Christ faithful

used now in times of the C  
in building a Spiritual house  
God, then there was under the  
in that which was typical : for  
exactness under the Law served  
as an example or shadow of H  
ly things, that is to say, Sp  
or Gospel-things, *Heb. 8.5.*

Now this being a found  
principle, it ought to be laid in  
Church of Christ : for it is n  
consonant to truth, for a m  
think ever to make a lasting b  
ing, ( either in Spirituals or C  
without a good foundation. for

service ; How doth it concern us, and all those who put to their hands to erect and constitute a Church unto Christ, to do whatever they do, as much as in them lies, according to the pattern given by God ; & that in building they leave out no part of his foundation ? for a principle is a main support unto the building, especially where God himself layes it.

4. *Reason*, Because laying on of hands is an oracle of God, one of those commands that God gave unto his Church, read *Heb. 5. 12.* with *Heb. 6. 1, 2.* saith the Apostle, *You have need to be taught again, which be the first principles of the oracles of God,* that is, of his Commands, for so the word oracle doth imply, as you may see, *Acts 7. 38.* *This is he that was in the Church in the Wilderness, with the Angel which spake to him in the Mount Sinai, and with our Fathers who received the lively oracles to give unto us,*

2. Verj. Deale with us into the  
advantage then hath the Jew?  
profit is there of circumcision? mi-  
way, because unto them were ci-  
the Oracles of God; Where by O  
signified the whole Law con-  
unto them, as in *Heb. 5.* 1  
word Oracles being in the  
number, doth signifie the  
will of God committed to be  
the Doctrine of Christ: and  
ginning of the Oracles of God  
first part of Christ his Doctr  
things which Christ first r  
and preached to them, as the

*If any man speak, let him speak as an Oracle of God; that is, as the will and minde of God for souls obedience: the Apostle Paul tells the Ephesians, Acts 20. 20 vers. that he kept back nothing, that was profitable unto them; and in the 27 vers. that he had declared unto them the whole Counsel of God: a part whereof was laying on of hands; it being that he taught and practised among them, as Acts 19. 6.*

*Object.* But now to turn aside this truth, saith Mr Collier in his book of Right Constitution, in the 76 page, Oracles do not alwayes imply commands: though all commands are Oracles; yet all Oracles are not commands.

*Answer.* Two which I answer, that though all commands are Oracles, and all Oracles are not commands; yet what is this unto the purpose? doth this prove that laying on of hands is not one of those Oracles,

cles, that are the commands of the Lord Jesus Christ: for was it not reckoned with, and so left upon record, as that which Christ did teach with repentance, faith, and Baptism, resurrection and eternal Judgment, as the foundation of the service of God to every believing Soul, *Heb. 6. 1, 2.* was it not that which the Apostles taught, that unto which Baptized believers as such were obedient? as *Act. 8. 17. & 19. 6.* this considered, were excuse to answer this objection.

But surely the weakness of this objection is discovered, if we consider Mr *Colliers* reasoning, in the 78 page of his book: saith he, The word truly  
 „ read both in *Heb. 5. 12. and 6. 1.*  
 „ is not the *principles*; but the *begin-*  
 „ *ing* of the Oracles of God, and the  
 „ word of the beginning of Christ;  
 „ and so cites the Greek words, to  
 „ hold forth not *principles* of the  
 „ doctrine, but *beginning* of the word,  
 „ the

,, the same, as in the 1 *John* 1. *In the beginning was the word, &c.*

To which I answer, that it is easily discovered, and I think upon second consideration himself will grant, that the word signifies *principles* as well as *beginnings*; although I do grant that in other places it may so signify, and in this place, (to be so rendred) may not be altogether improper; Yet I must tell him, and I would have others minde it, that as he saith, if the words be truly read, they do so signify; so I say, If the words have their proper sence given to them, they do hold forth principles of the Doctrine of Christ. For I pray you, what is the beginning of the words of Christ, when it is minded as the foundation, but principles of his Doctrine? for they are such things as make a sure foundation for the Saints to build upon: and so we may observe that these principles put together, are the foundation  
of



tinued in by the Saints so  
they continue in this World

But saith he further in th  
,, of his book: There are many  
,, that are Doctrines and  
,, for us to believe; but not  
,, & life; and for instanceth th  
,, stles waiting at *Jerusalem*;  
,, Spirit came upon them  
,, speaking with Tongues; I  
,, the sick, raising the dead, &  
,, saith he are all Doctrines  
,, beginning and laying of th  
,, dation, to be believed, but n  
,, tified, unless in the same

we now to go and wait at *Jerusalem* by vertue of that command the Apostles had : although thus much I may minde, that as the Apostles waited at *Jerusalem* for the promise of the Father ; so ought every believing Soul to wait in *Zion*, in the wayes of God , till he be fitted for the work of God, before he go forth therein, as too many do this day.

2. „ Saith he, they are all Doors, Strives of the beginning and laying the foundation.

But now say I, Where are they laid down , as laying on of hands is, *Heb.* 6. 2. part of the foundation ? for their waiting at *Jerusalem*, their speaking with Tongues, healing the sick, raising the dead, &c. was never laid down the foundation , or principles of the foundation, or beginning-Word of Christ; but laying on of hands was part of the foundation, which was confirmed to be the Word of Christ with signes, miracles,

cles, and gifts of Holy Spirit; as speaking with Tongues, healing the sick, raising the dead, and the like.

3. I answer, that this is but cunning reasoning, to subvert the truth for as to the Apostles waiting at *Jerusalem*, did not Christ command them so to do? and does not our consciences tell us, that that command was temporary, ended with the doing of the duty there required; & is no more weight in this case, then; if he had instanced that Christ commanded one of his Disciples to fetch an ass upon which he did ride unto *Jerusalem*?

And for speaking with Tongue healing the sick, and raising the dead, they were particular gifts not that which is applyed to every one; to the performance thereof, as we see, laying on of hands was applyed, 1. To the *Jews*, Heb. 5. 12  
2. To the *Samaritans*, Acts 8. 17  
3. To the *Ephesians*, Acts 19. 6. and

so it was minded to the *Hebrews*, as well as repentance, faith, Baptismes, Resurrection, and eternal Judgment, as that which they ought to consider of, according to their profession of Christ therein; that was, to wait upon God for his Spirit to teach them, and to assist them in their Holy profession: without the assistance of which Spirit, they were not able to live unto God. I say, this Ordinance of Christ, it ought to have according to their profession of Christ therein, an influence upon, and through their whole lives; even as its fellow-principle Baptisme, as you may see *Rom. 6. 3, 4, 5, 6.*

5. *Reason.* Because there was no Church of Christ without this Ordinance or way of Christ, and that as a principle in the foundation of his service; the foundation, even the Doctrine of Christ and of the Apostles, upon which they did stand, as first the *Hebrews*, who were the first Church

**Church of Christ** under the Gospel whose pattern we ought to follow; this was that they received, *Heb.* 5. 12. which first pattern must be followed whether we will or no, we will have it so; for he is bringing forth his truth in righteousness, according to that prophetic, *Ezek.* 10, 11, 12.

2. The *Samaritans*, who were the second **Church of Christ** we read of; this way they went, and that next after Baptisme, *Acts* 8. 17.

3. The **Church** at *Ephesus* was set up on this foundation-principle *Acts* 19. 6. this was part of the counsel of God committed unto them by the Apostle *Paul*, *Acts* 20. 27.

4. A fourth witness unto the truth, and that is the **Church** at *Derbe* and *Lystra*, of whom *Paul* laid the foundation, as *Acts* 14. 6. and whom *Timothy* was a member, *2 Tim.* 1. 6. upon whom *Paul* laid

his

hands; 2 *Tim.* 1. 6. *wherefore, saith the Apostle; as if he should say, Seeing thou hast that excellent grace and gift of faith, (which he speaks of in the 5 verse,) I put thee in Remembrance, or I do admonish thee, that thou stir up the gift of God which is in thee, by the putting on of my hands, or which God gave thee, through the laying on of my hands: from whence it is plain, that in this way Timothy waited upon God, which was not in vain unto him; and afterwards being approved of, was ordained to the work of the Ministry, by the laying on of hands of the Company of the Eldership, as the first of Tim. 4. 14. doth manifest.*

And so I do conclude, as these were, so were all other Churches, and that for these two Reasons.

1. Because their wayes were the same in every Church, 1 *Cor.* 4. 17.

2. Because they had a form of Doctrine to deliver to them, accor-

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ding

and faith towards God,  
all that our Saviour taught  
form?

*Objec.* But now some  
We read of it no more the  
places administred, and  
it was not the practise  
Churches.

*Ans.* To which I answ  
proves nothing, no more t  
very objection, which is  
Independents so called, aga  
risme; because they finde i  
ministred in all, therefore  
not under the

red to them : and look what objections may be made against this truth, the same, as is plainly manifested (in the discourse between Doctor *Chamberlain*, and Captain *iffin*,) may be made against Baptisme. Further, you may take notice

how many Churches you read of the breaking of Bread, in as many you shall finde the laying on of hands : as breaking Bread was in *Judea*, *Troas*, *Corinth* ; so the laying on of hands in the *Hebrews*, *Samaritan*, and *Ephesus* ; yea, a fourth witness we have unto this truth, which was *Apollos* laying on his hands upon *Timothy*, as is before minded : so that I say, persons may as well object against other truths of Christ, as against this. But this we know, In the mouth of two or three witnesses, every Word of Christ shall be established ; therefore let us beware lest we, as many do, Kick against this truth of Christ, and as many do, and have



have done against Baptisme.

6. *Reason.* Because it is that which is milk for Babes, a beginning-Word of Christ, read *Heb. 5. 12, 13.* *They are (saith the Apostle) such as have need of milk, and not of strong meat.* Now consider, was it for Babes then, and is it onely for strong men, now as many persons, who deny it to be for Believers as believers, yet will own it for setting persons apart for office. O what deceit is wrapped up in this. But surely, this was for Babes, as the *Hebrews* learnt it in that condition: and this is certain, that which was for Babes then, is for Babes now; and that which was for strong men then, is for strong men now. for so the Apostle reasoneth, *Heb. 5. 14.* *Strong meat belongeth unto strong men, who by reason of use have their senses exercised to discern both good and evil.*

*Object.* But now some object, that laying on of hands, *Heb. 6. 2.* ma

be meant to heal the sick, according to these Scriptures, *Mark* 16. 18. and *Acts* 28. 8. or else for setting persons apart for office, according to *Acts* 6. 6. or *Acts* 13. 3.

*Ans.* To which I answer, that it cannot be so meant, for this reason:

Because in none of those Scriptures, laying on of hands is laid down as a foundation-principle, as we see here, in *Heb.* 6. 2. laying on of hands is so laid down.

For consider, those Scriptures, *Mark* 16. 18. and *Acts* 28. 8. do hold forth no such thing as a foundation-principle; but that particular men may receive such a particular gift of God, as to heal the sick, according as Christ promised, *Mark* 16. 18. and *Paul* received, *Acts* 28. 8. as also *Philip*, *Acts* 8. and many others; as many in the Church of *Corinth*; which is no more a foundation-principle, neither in the *pre-ctise*, milk for Babes, then laying on  
 E 3 of

working with them, and confirming  
word with signes following.

Now whereas some objected  
laying on of hands was for  
confirmation of the Gospel; th  
now by what hath been said  
ly see that it was part of the  
of the Lord; or saying of  
even his teaching unto which  
vers as such were obedient, o  
of his Doctrine; which th  
was (as the rest) confirm  
signes, miracles, and gifts of t  
Spirit.

apart for office, cannot be that meant, in *Heb. 6.2.* as the foundation or beginning-principle, which is milk for Babes, *Heb. 5.12.*

And therefore, I do conclude that laying on of hands upon believers, as believers, is the foundation-principle, the beginning-Word of Christ, that which concerns every believing soul, which is food to it, and nourishment to it; which is that they are capable of, but not of the former, they being not in the like capacity.

Therefore my Brethren, as we find it written, we should not take away the Childrens Bread, and give it unto Dogs; so let us not take away their milk, but feed them with it, &c.

7. Reason, Because it is part of the Word of the Lord, that was confirmed unto us; that it was the Word of Christ, hath been plainly manifested, it being that which he taught, his Doctrine, *Heb. 6.1.* Also you

and therefore it lies as a duty  
every believing Soul, to con-  
fess, and with the good re-  
vival, to turn his feet into the  
of God, *Psal.* 119. 59. and  
shoulders to the work of the  
that the breaches in *Sion* be  
again repaired, and the paths  
in, may be again restored (ac-  
cording to the Word of the Lord  
58. 12. *vers.* 61. 4. *vers.*) and  
doing, we shall be partakers of  
promises, which are annexed  
reward of such service.

In the next place, I shall p

the last place shall lay down some grounds of our withdrawing from those that obey not Christ in his Ordinance, answering some objections.

*Object.* The first and greatest of them, is this : That we have no command for the laying on of hands.

*Answer.* Now that we have a command, appears, First, from Christs teaching of it ; there is a positive Command for what he taught, as a part of his service we are enjoined to be obedient unto ; but Christ did teach this as a part of his service ; yea, as a principal part thereof, not onely relating to the building, but to the foundation of the building, which is of more weight, as *Heb.* 6. 1, 2.

Now that this we are commanded to observe ; see how full that Scripture comes upon us, *Acts* 3. 22.

*A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto*

*me ;*

not hear that Prophet, shall be de  
from amongst the people.

2. Answer. VVe have a com  
and that also from the Ap  
teaching and practise of it: that  
did teach it, and practise it:  
have already heard in the se  
Reason. Now as they did tea  
and practise it; see how positive  
command lies upon us; *Phili*  
*Those things which you have both lea*  
*und received; and heard; and seen in*  
*lo; and the God of love and peace*  
*e with you: also minde; 2 Thes. 2:*  
*heretore Deal*

**C**hurches ; yea, one of those things they had both heard, learned, and received, and seen in *Paul* ; which the Apostle commands them to do, to be exercised in, to hold fast : and this is *Pauls* exhortation unto *Timothy*, and that by way of command, 2 *Tim.* 2. 2. *The things thou hast heard of me amongst many witnesses, the same commit thou unto faithful men, that they may be able to teach others also.* Now this was one thing that *Timothy* had heard and learned of *Paul*, and that which he received from him, as is plainly manifest in the 5 Reason.

*Obje<sup>ct</sup>.* But now whereas some may object, and say, that *Pauls* laying on his hands upon *Timothy* was to office:

*Ans<sup>r</sup>.* I answer, that it was not to office, but for the receiving of the promised Spirit ; which promised Spirit God did so pour forth upon *Timothy*, that he was made according to the Prophecies that went  
before



before of him , a good Souldier  
 Christ , one fit to war in his K  
 dome , to be exercised in the v  
 of the Lord , the ministerial of  
 therefore saith the Apostle , 1  
 1. 18. *This charge I commit unto*  
*son Timothy, according to the Pro*  
*cies that went before of thee , that th*  
*them mightest war a good warfare.*  
 charge, to wit, that you shall find  
 the 3 vers. to be this, that he sh  
 charge some, they should preach no  
 Doctrine: and whereas he saith, a  
 ding to the Prophecies that went bef  
 thee , that thou by them mightest w  
 good warfare ; that was those rev  
 tions that God manifested  
 some of his people ; whereby he  
 covered Timothy to be one who  
 had chosen to the work of the  
 nistry ; and so by them , that  
 those Prophecies , the Apostle  
 assured, that his calling was of C  
 and that his blessing would acc  
 pany him.

So that when *Paul* laid his hands upon him, he received the Holy Spirit, and that in such manner, as that he was fitted abundantly for the work of the Lord; which when this was manifested, and he had by the people of God, or Church of Christ, a call thereunto; he was by the laying on of hands of the Eldership or Presbytery, set apart for the work of the Ministry, as you may see, *1 Tim. 4. 14.*

So that it is plainly manifest, that by the imposition of *Pauls* hands, *Timothy* received the Spirit in the gifts thereof, *2 Tim. 1. 6.*

And by the imposition of the hands of the Eldership, he was separated to the work of the Ministry, according to the Prophecies that went before of him, *1 Tim. 4. 14.*

3. We have a command, and that from the Commission the Lord Jesus gave his Disciples, *Mat. 28. 20. Teaching them, (to wit, those that be-*  
lieve,

...  
were to teach those who  
should Baptize, to submit to  
as the words do plainly  
*Teaching them to observe.*

But Christ did command  
fles to lay on hands.

For what they did in a  
of Christ unto believers, as  
by the command or authority  
the Lord Jesus; and therefore  
they, 1 Cor. 4. 1. *Let a man*  
*of us, as of the Ministers of*  
*Stewards of the Mysteries of God*  
the 14 Chap. v. 37. *If any*

ble, I never knew that opposer yet of this truth of **Christ**, that durst affirm the Apostles had no command for laying on of hands.

So that I say, if they had a command for laying on of hands, the Observation thereof was taught by them, and is that which God by vertue of his Commission given doth require of us; for saith **Christ**, *Teaching them, that is, those that are Baptized, to observe all things, whatsoever I have Commanded you.*

*Object.* But now some will say, Laying on of hands is not there expressed.

*Ans.* I answer, Though it be not expressed, it is plainly implied; for whatsoever the Apostles did teach and practise, was by vertue of their Commission received from **Christ**.

But this they did teach, *Heb. 5. 12.* and also practise, *Acts 8. 17. and 19. 6.* and therefore it was by vertue of their Commission, received from

**F**

**Christ:**

**Christ** : And their very manner teaching and practising, discovers to be the mind and **Command** God unto believers, as such.

1. Because they taught it, as first principle, or beginning - **Worship** of **Christ** unto young believers; and therefore it's reckoned up *milk for Babes*, *Heb. 6. 1. & 5. 12.*

2. Because they taught it, as principle of the foundation of the service of **Christ**, and that as *repentance, faith, Baptisme, Resurrection and eternal Judgement*, *Heb. 6. 1, 2.*

3. Because they taught it, as that which **Christ** taught unto them, and gave in charge unto them, as he appointed them to be **Stewards** of the mysteries of God; and therefore they witness it the **Doctrine** or teaching of **Christ**, *Heb. 6. 1.* that which they had received from him, even the **Lord Jesus Christ**.

So that from the **Commission** doth likewise appear the force al

of this obedience; whereby those that resist the truth, may be left without excuse.

*Object.* But yet some will and do say, The Apostles did lay on hands by vertue of a particular gift which God had given them, to give the Spirit.

*Answer.* The Apostles did never lay on hands by vertue of those particular gifts they had received, but by vertue of their ministerial office: for laying on of hands being an Ordinance of Christ, a way unto believers, as Baptisme, or other of his appointments; The Apostles did never officiate in them by vertue of any particular gift, neither any other Minister of the Gospel, but by vertue of their ministerial office, as they were called of God to administer in those wayes to his people, and so did, leaving the effect thereof unto God, &c.

*Object.* But some do say, the Apo-  
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*John*, and *Paul* were exercised in this Ordinance, even laying on of hands, God gave his Spirit to his people.

But alas, what is *Peter*, *John*, and *Paul*, but Ministers by whom they believed? the one may Plant, and the other VVater, but it's God that must give the increase, 1 Cor. 3. 1. 6.

And surely this, what gifts Christ is pleased to convey through Ministers, is not by any power that is in them, as is plainly discovered from Acts 3. 12.

Neither was it ever in the Apostles power, to give the Spirit of promise unto any man; and so the Apostle plainly declares unto me, in his answer to *Simon Magus*, who certainly did think, as too many do this day, that the Apostles had power to give the Spirit; and therefore he offered them money for that gift or Power: the Apostle thereby seeing the corruption of his heart, saith unto him, *Thy money perish with thee,* because



Spirit, and so gives it forth  
people :

So likewise we may observe  
he also gives the gifts or o  
thereof; or the Spirit of  
work and operate in poor  
according to his wisdom.

For as there are membe  
body of Christ, so every  
hath<sup>r</sup> its office given him  
thus the Apostle plainly c  
1 *Corinth.* the 12 Chapter, in  
6, 7, 8, 9, 10. saith he, *To*  
*varieties of gifts, but the same S*

*one to profit withall; for to one is given by the Spirit the Word of wisdom: and so he goes on making mention of the gifts and operations thereof: and in the 18 vers. thus declareth; But now hath God set the members in the body as it hath pleased him: again saith he in the 27. and 28. vers. Now you are the body of Christ, and members in particular; and God hath set some in the Church; first, the Apostles; secondly, Prophets, &c.*

From all which, as before, we may minde, that as the Spirit of God is given to every believing obedient Soul; and this by the Lord; so every ones gift or office likewise proceeds from him. Again, saith the Apostle, *Ephes. 4. 7.* speaking of the Church; *But unto every one of us is given grace, according to the measure of the gift of Christ.* Now if any should say, How would this appear? the Apostle makes answer, *vers. the 8.* *Because he ascended up on high, he led*  
( speaking

speaking of Christ ) Captive  
 captive, and gave gifts unto men: as  
 vers. the 11. it's said, he gave for  
 to be Apostles, and some Prophets and  
 some Evangelists, and some Pastors and  
 Teachers, and this for the good of the  
 body of Christ: and this work  
 of Christ, of giving his Spirit un-  
 to men, to be continued so long as the  
 Saints are to be perfected, and the  
 body of Christ to receive edifica-  
 tion, as we may plainly see, from the  
 2. and 13. verses.

So that to say, the Apostles have  
 power to give the Holy Spirit,  
 Spirit of promise, is untrue, abso-

selves, and labour to perswade others, that the Apostles did lay on hands by vertue of a particular gift or power, which God had given them, to give his Spirit. Now for the removing of this stumbling-block, I answer,

First, If you consider what hath been spoken to the last Objection, you may plainly see, that the Apostles did not lay on hands by vertue of any particular gift, but of their ministerial office. Neither was it ever in their power to give the Spirit of God to any man, as hath been plainly manifested.

2. Whereas the Apostle saith, *for as yet he was false upon none of them*, it discovers to us, that it was an usual thing in the Apostles dayes, for the Spirit of God to be given, and that in more then an ordinary manner; and therefore well might *Luke* thus write this parenthesis, in the discourse of this Ordinance: *for*

as

as yet he was fallen upon none  
 them.

3. Again thirdly : VVhen  
*Luke* useth these words, *for as yet*  
*was false upon none of them*; it m<sup>u</sup>  
 very well be taken notice of.  
 though *Philip* had wrought g<sup>o</sup>  
 works in the City of *Samaritania*; a  
 the 6. and 7. verses of this Chap  
*Acts 8.* insomuch that God bore  
 ness from Heaven to those th<sup>at</sup>  
 that *Philip* spake; that there  
 great joy in that City; and  
*Simon Magus*, who of long time v<sup>as</sup>  
 his Sorceries had bewitched the p<sup>le</sup>  
 ple, believed and was Baptized.

is well as Baptize them ? and from  
hence they reason, that though *Phi-  
lip* was instrumental for their con-  
version ; yet *Peter* and *John* must lay  
hands upon them : and so by such  
reasonings as this , laying on of  
hands must be laid aside.

*Ans.* First, let us examine; hath  
not this reasoning much of this na-  
ture in it , to set up *Peter*, *John* and  
*Paul*, that so indeed we may come  
to think of them above that which  
is meet , as if they had power to do  
that they had not ? but for this, some  
hath been already reprov'd, 1 *Cor.* 1.  
12. *Now this I say, (saith the Apo-  
stle) that everyone of you say, I am of  
Paul; and I of Apollo; &c. and in the  
3 Chapt. 5 vers. who is Paul, and who  
is Apollo; but Ministers by whom ye be-  
lieved ? Even as the Lord gave to every  
man. Oh ! that we could therefore,  
cease from man, whose breath is in his  
Nostrils , and give glory to God,  
looking up onely unto him ; who is*  
the

Baptisme, as this Objecti  
laying on of hands, & that  
of *Philip*, who did work  
and *Ananias* who had an in  
Commission to Baptize *Paul*  
as the Apostles, for what  
O say many persons, none  
that were immediately au  
and did work Miracles, did  
therefore your Baptisme is r  
because you work no Mirac  
hence they conceive no Ba  
but the Baptisme of the Spir  
they think the Apostles ga  
those persons, upon whom -

Baptized : and now if this Reason, could truly be rendred, something of satisfaction possibly unto many persons would appear.

But for my part, though persons are never satisfied, I dare not presume to know above what is written; and therefore, why he did not lay hands upon those persons he did Baptize, I dare not positively determine.

But this I know, and herein is my satisfaction, that the work was done; and I do believe the Apostles are as good an example, and the thing is of as much weight, (if not more) as if *Philip* had done it.

But Oh! what weak reasoning is here, yet concurring with the rest to make voyd the truth.

I shall appeal to any mans conscience, whether this be a sufficient ground to keep any soul from the doing of his duty, because he cannot see why *Philip* did not lay on hands.  
urely



Surely you or I may suppose many things ; but which of us is to determine which is truth and all ? therefore it is good for us to keep close unto this , that it is the way , that wherein the Apostles and Ministers of the Gospel did adhere ; and that whereunto believers were Baptized as such , were obedient ; it was taught unto them as milk for babes , and that it was a principle of Christs Doctrine , a beginning of Christ unto believers : and hearken let us quiet our selves , not seeking reason for that the Lord doth give us : lest we are carried car-

he service of God , in which service we are to walk by rule. And here I wish that those who walk in mixt Communion, would consider what Word of God they have to bear them out in that practise , whether ver Christ left such a rule to walk by.

But secondly, I answer, The ground of our faith in this Ordinance, is the Word of the Lord , which doth not only as you have heard discover unto us this Ordinance, to be the mind of God unto believers, a way wherein he requires their obedience ; but it likewise discovers the very end of this Ordinance, to be the promise of God ; which promise God first made unto *Abraham*, as the Apostle bears witness 3. 14. that the blessing of *Abraham* might come on the Gentiles, that they might receive the promise of the Spirit, through faith. Why we can believe without the Spirit ; yet though believing it is , that we are  
G
made

made partakers thereof, even  
 the promise, which is the Spirit  
 which promise God renewed, and  
 more plainly discovered by the Pro-  
 phet *Joel*, *Joel* 2. 28, 29. which  
 the Apostle takes notice of, *Acts* 2.  
 This was likewise hinted forth  
 by *John* the Baptist, *Mark*. 1. 8. I  
 need Baptize you with water, but  
 he shall Baptize you with the Holy  
 Spirit: and this our Saviour him-  
 self declared, *John* 7. 38, 39. *He*  
*believeth on me, out of his Belly*  
*shall flow Rivers of living Water: this he sp*  
*of the Spirit, which they that did beli*  
*could receive.* Now, as hath be-

*Remission of sins, and you shall receive the gift of the Holy Spirit.* From which Scriptures it is manifest, that the promise of the Spirit is made unto believers Baptized, as such; and therefore the Apostle in the 39 vers. doth apply it unto believers Baptized, as such, as their right and portion; *For the promise is unto you, and to your Children, and to all that are afar off; even as many as the Lord our God shall call.* Which promise of God in general was the ground of the Apostles assurance of faith in this particular, that God would give his Spirit in this his own appointment to his people. So that a better ground to A& upon in any way or service of God, we cannot have; then the Word and promise of God is.

Therefore in the next place, for your encouragement in this Ordinance, consider these few things: obedience to God is,

First, that which makes a soul ca-

G 2

pable,

that whereby believers are  
friendship with the Lord  
Christ; even as by their pro-  
they do enter battle or war  
with the greatest Enemy; E-  
Dragon spoken of, in Rev. 1  
who is there said to make war  
Woman, and the Remnant of  
which keep the commands of God,  
the Testimony of Jesus.

Why so I say, they do  
their obedience unto Chr  
greatest friendship that po-  
be in the World, John 15  
are my friends, (saith Christ

stands in continual need of ; yea, the usefulness of the Spirit of God, is very much discovered : First, in that it is the Teacher of the Saints, the first Epistle of *John* 2. 27. *But the anointing which you have received of him, abideth in you, and you need not that any man teach you, but as the anointing teacheth you :* Why, it is the office of the Holy Spirit, to be the Teacher of Gods people, *John* 14. 26. *But the Comforter, which is the Holy Spirit, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Secondly, as he is their Teacher, so he is their Comforter, yea, and their Remembrancer, as in this 26 vers.

So likewise he is their Guide, and their Leader, *Gal.* 5. 18. so he is their strength, *Ephes.* 3. 16. yea, by the Spirit they have boldness at the Throne of grace, *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit*

*Spirit of his Son into your hearts, crying Abba, Father. So also it is their assistance at the Throne of grace, Rom. 8. 26. saith the Apostle, We know not what to pray for, as we ought; but the Spirit helpeth our infirmities. Oh! how useful is the Spirit of God, unto poor souls! it's a quickning Spirit, and therein also it is very useful: the people of God are apt to deadness and coldness, in the things of God; therefore saith the Apostle, Rom. 8. 11. But if the Spirit of him that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall quicken your mortal bodies, by his Spirit that dwelleth in you. Again, it's by the Spirit, that we must mortify corruption, the deeds of the body; as in the 13 vers. Many other particulars may be minded, wherein the usefulness of the Spirit of God do consist; therefore let these considerations encourage us, to wait upon God in this his way.*

4. We have encouragement to wait upon God in his way, even in this Ordinance, and that from the general promises in the Scripture, *Gal. 3. 16. 2 Cor. 1. 20. Luke 11. 13.*

5. A fifth ground of encouragement, may be drawn from the Reasons why the Spirit of God is given forth unto poor souls ; and that first, from the souls being in Covenant with the Lord : for among the many precious promises of the new Covenant, this you shall finde to be one, *Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them : this Reason, the Apostle also Renders, Gal. 4. 6. Because you are Sons, God hath sent forth the Spirit of his Son, &c.*

Secondly, from souls obedience ; the promise is made unto such, *Acts 2. 38. & 5. 32.* such as walk in obedience, shall certainly be partakers of the Spirit of promise.



6. Another ground of encouragement I shall mention, may be taken from the Necessity of the Spirits being given with it's gifts and fruits amongst the people of God; and that may be,

1. Either, first, for the Glory of God, 1 Cor. 12. 3. John 4. 14. Rom. 12. 11.

2. For the general good of the people of God, according to these Scriptures, 1 Cor. 12. 7. *The manifestation of the Spirit, is given to every man, to profit withal*: and so he goes on, discovering in the 8, 9, 10. vers. the several gifts and fruits of the Spirit, from whence proceeds the usefulness of the members of the body of Christ, one unto another; the Spirit of God *dividing to every man severally as he will*, as in the 11. vers. So that the Eye cannot say unto the hand, *I have no need of thee*; Neither the head to the feet, *I have no need of thee*, vers. 21. and the Reason is  
given,

given, *vers.* 25. that there should be no schisme or division in the body, but that the members should have the same care one of another: read also 14. Chapt. 12 *vers.* and *Ephes.* 4. 12.

3. For our particular good and help, according to these Scriptures, *Jud.* 20. 1 *Pet.* 1. 22. *Gal.* 5. 5. and the 16.

Therefore now, let these encourage you to make use of that means God hath appointed, even this Ordinance, wherein his people were made partakers of his Spirit.

*Query.* But now some do Question, What grounds we have that practise laying on of hands, to separate from those who are Baptized? for (say they) could you have Communion with us, we could with you.

*Ans.* To which I answer, and that first: Considering the frames of your Spirits, your denial of the truth, calling it error and delusion, a Doctrine from beneath, an invention

tion of the Devil, that which is our own tradition, a post we would set up by the posts of God, that for which we have no better ground then the Common - prayer - book, A new administration, which never was either taught or commanded by Christ in all the new Testament : from hence,

I would Query, by what rule of Christ it is, that you could have Communion with us ; and the case being thus, we can any longer Communicate with you ?

For my part, I must profess before the Lord, and before the whole World, that, how to satisfy my conscience, and maintain the truth of God, in such Communion, I know not : if I could, I should do it.

I know it's that they reflect upon us, that we want love to them, as the ground why we cannot Communicate with them.

*But the Lord he is Judge, and he knows*

knows that it's our love to the truth of Christ, and the order he hath prescribed in his house, that will not suffer us; Especially as the case stands with them, as is before minded.

And therefore, if there be any love in them towards us, let us be partakers of those weighty Reasons grounded upon the Word of truth; which may convince us, that it is our duty still to have Communion with them, notwithstanding their opposition against this truth.

*Object.* But by this some may say, It seems, that if they did not oppose the truth, you could Communicate with them.

*Ans.* I answer, No, for we have no such custome, neither the Churches of Christ: Search the Scriptures, and see if ever Christ left such a rule to walk by, or that God allowed or approved of any such practise. We are glad to hear, where  
there

and embracing of the truth  
that which is their duty, :  
Baptisme; and a part of the  
tion of the house of God,  
repentance and faith : and  
to build with them, wit  
principle in the foundation  
presume to do that, we hav  
rant for, and to make a  
that order God hath appo  
that in the very foundatio  
service.

2. I Answer, that we  
ground to maintain se  
from those, though Bapti

which you have been taught, whether  
 ord, or our Epistle; and herein were  
 Corinthians praised by the Apo-  
 which is also written for our  
 mple, 1 Cor. 11. 2. Now I praise  
 brethren, that you remember me in all  
 gs, and keep the Ordinances as I de-  
 red them unto you. From whence it  
 manifest, that to keep the Ordi-  
 ces as they were delivered, is that  
 ch is praise-worthy to the Saints,  
 l pleasing unto God, and the  
 l and minde of God unto his  
 ple.

ut to Communicate with those,  
 t do deny the laying on of hands;  
 l put us out of that capacity; this  
 experience doth witness to us,  
 e might speak much unto this; &  
 the opposition we had, when I  
 s in such a condition.

Because from those persons,  
 o do not hold the Ordinances as  
 y were delivered, we are com-  
 nded to withdraw. 2 Thes. 3. 16.

Now

8  
this Command, from their  
on, in that they raile, pre-  
and dispute against the truth  
it a *Doctrine from beneath*  
*feit thing*; which gives  
ground to observe the Ap-  
hortation, 1 Tim. 6. 5.  
*withdraw thyself*: and cer-  
are to withdraw from them  
are evil in their Conver-  
likewise from those, who  
against that which is p-  
worship of God; yea a f-  
principle of his service.

ally, as many say, but) ractically imbraced by the first Churches ; as the *Hebrews*, the *Samaritans*, and the *Ephesians*, which were exactly built according to the direction of Christ himself. Now this is generally received, that though there may be Communion with persons, where differences are in circumstantialials ; yet not where they are in fundamentals : and for this reason, those who are Baptized, have refused Communion with the Independants ; because they erre in a fundamental point, therefore they cannot build with them : and is not this reason strong for us, because laying on of hands is a foundation-Doctrine or principle, as well as Repentance, faith, Baptismes, and Resurrection, and eternal Judgement ? therefore this being a foundation-principle, we ought not to build with those, who are destroyers thereof : and therefore for this Reason, we ought not to Communicate with them.

A. Be-



our selves guilty of them. . .  
that they are such, that they  
live, is plainly manifest by the  
writing, printing, preaching, and  
teaching; Thus opposing this Law  
of God, *Heb. 5. 12.* and as to  
thus live in the Breach of a  
Command of God, an oracle, and a  
principle of Christs Doctrine; for  
it is, that we cannot have Communion  
with them, without transgressing  
the Command of the Spirit of God  
where we are exhorted to wit-  
ness against such, *1 Tim. 6. 3, 4, 5.*  
5. Because, where there is

*Can two walk together, except they are agreed? and saith our Saviour, Wherein two of you shall agree on Earth as touching any thing that you shall ask, it shall be done for them of my Father which is in Heaven; Mat. 18. 19.* from whence it is plain, that where there is no Union, no Agreement, there can be no fellowship; no walking together; no asking the Father for any thing: for consider, how can we ask the Spirit of God to be given, and that according to his promise, with or among them who do oppose the means, to wit, laying on of hands; it's abomination unto them; and therefore how can we have Communion with them, or they with us?

Surely, if things were rightly considered, our separating from them will be found upon as good ground; if not better; then their separating from the Independants so called: for wherein do they differ, but in Baptizing; the practise of Baptisme they

H

deny

**Objec.** But now ~~some say~~  
Though I am satisfied, that la-  
on of hands, is an Ordinance  
Christ; yet they are good men  
I have Communion with, suc-  
mong whom I have found  
comfort, therefore I cannot  
draw from them.

**I.** We may take notice, as to  
an Objection made by for-  
mongst the Baptized people, so  
wise by some that are Baptized  
walk with the Independents, I  
led: O say they! they are  
men. and we walk lovingly

ch other, as that thereby his wayes  
d truths should be rejected and  
glected by them.

2. To the Objection; I answer,  
it by this thou doest discover, how  
de thy love is to the Lord Jesus  
arist and his wayes, and how low  
esteem thou hast of them, that  
ou preferrest thy love to the Crea-  
e, before thy love to thy Crea-

It is true, it is that which is thy  
ty, to love those with whom thou  
st Communion, ( yea thy Ene-  
es, ) but in this thy loving of  
m, thou must know, that thou art  
walk according to the Law  
e of Christ towards them; for thy  
e towards them, must be subor-  
ate to thy love unto God and his  
th: and to this purpose Christ  
aks, *Mat. 16. Luke 14. 26. that*  
*any man loved Father or Mother more*  
*in him, he is not worthy of him; yea, if*  
*man doth not hate his own life, if*

*ciple.*

Thou oughtest to pray  
in its place, and to perform  
once it come in **Compe**  
**Christ** or his truth, that  
either suffer the truth to  
fall, or else be accounted  
that thou hast little love  
wards them; I say, if thou  
thy love towards the  
truth, that notwithsta  
calls upon thee to be  
him, yet thou wilt not,  
make a breach in the  
them, thou discover  
little love in

ple; for that which is thy duty is particular, ought also to be, if so convinced of the truth, thou art.

Especially in the consideration of that there are several persons amongst them, that have Apostasized from this truth and Doctrine; that have declared for it, have been obedient unto Christ in; but now deny it, and are opposers of it: which if thou have not ground from the Scripture to maintain separation from them, on any other account, thou couldst not according to order Communicate with them.

Q. But say some, I dare not receive them to be a Church of Christ, if they say you do; and therefore will charge me, as they have charged others, that I do greatly sin in communicating from them.

A. I Answer, do thou follow him in his Word, according to the

them, God will not  
is not their crying, *the Temple of*  
*the Temple of the Lord*, that v  
cuse their disobedience, Jer. 7  
when truth is declared, he can  
all men to receive it, and th  
when it once comes to thy  
requires thy obedience.

For to what end doth G  
fest his truth, by any poor  
any of his people; but t  
should be obedient; confi  
not ever that, which fol  
old principle of confusio  
with poor Souls were  
whether cor

them? O, say they! they leave the Church; and O! what a great evil would they make of this? thereby possessing *the people*, as if they had done very wickedly. Not to go for further instance, Was not this the practise of the Bishops and Prelates, and after them the Presbyterians, then the Independants? and now it is come to be the practise of the Baptized people, whereby it is manifest, that this is but one of the last shifts of a confused principle. When they cannot overturn the truth, they will about to lay stumbling blocks in the wayes of Gods people.

2. I Answer, though they look upon themselves to be a Church of Christ; yet thou by the light of truth manifested to thy Soul, dost see, that they are short in a principle of the foundation thereof. Is not the Church of Christ the house of God? and is not Repentance, faith, Baptismes, laying on of hands, the



many do, Christ is the  
but is he any otherwise a fo  
then in his Doctrine as he  
red? and is not this his Do  
Teaching? doth not the Ap  
6. 1. call it *the Doctrine of Ch*  
not his Doctrine one wi  
Surely Christ & his truth  
so far as a Soul knows Ch  
walk in obedience to him  
not their disobedience to  
the Lord, discover the di  
are in, that indeed they  
the foundation is right  
giving a principle there

selves a Church of Christ : which if they can so do , we can prove them short in a foundation-principle of the service thereof, and so disorderly.

For consider , is it according to the rule of Christ, to admit of persons , though Baptized, to Communion , that shall say of a principle of the foundation , of the service of God, upon which he should stand to go on to perfection , It is a lye, that which Christ never taught, though it be in so many words declared? Surely such a practise God will never own ; neither dare we , lest he disown us.

But here I shall take liberty to write Mr. *Colliers* own Argument, for the discovering of a true Church of Christ , in the first Page of his book of *Right constitution* : saith he,  
 „ A true visible Church of Christ,  
 „ consisteth both of matter and  
 „ form , or of subjects and order :  
 „ for, saith he, it is Christs King-  
 „ dome,

cannot be Christs Church

Surely, if what Mr. Collier  
and this truth of Christ, lay-  
ing on of hands, were  
weighed, what could he ha-  
ken more against himself, and  
in this case? therefore let's t-  
ing he hath thus spoken, whe-  
doth own the form and o-  
Christs house: which is plain  
mifest he doth not; for in the  
as you may see, from the 70  
the end thereof, he oppose  
ciple of his Doctrine, a p-  
lation of the service o

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firing, that they would with the  
ble *Bereans*, search the Scrip-  
res, to see if what I have said be  
or no; that they would seriously  
weigh, as in the light of God, the  
things laid down in this discourse,  
lifting their Eyes up towards God;  
knowing what is written, That they  
which seek the Lord understand all  
things, *Prov.* 28. 5.

Further, my desire is, that if in  
their Consciences they do finde any  
convictions of the truth herein  
inserted, they would take heed of op-  
posing of it, and that, lest they be  
und fighters against God.

---

*The End.*

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100



AN ANSWER

*to a discourse containing 4 Chapters in  
opposition to this principle of Christ's  
Doctrine, ( to wit ) laying on of  
hands upon believers Bap-  
tized, as such.*

**I** Having almost ended my former discourse for the press ; it being a discovery and vindication of the truth ; there was presented to my hands a book ( having no Name thereunto ) consisting of two sheets of paper, put forth, as it doth appear unto me, by several persons in opposition to this Ordinance of the Lord Jesus Christ ( to wit ) laying on of hands upon believers Baptized, as such.

To which, as the Lord shall help  
me,

me, (with as much soberne  
moderation, taking as little no  
possible I can, of their repro  
speeches of us, and of the tru  
cording to the measure I ha  
ceived, (having this opportu  
give a brief answer thereunto  
ping it may more tend to the  
viction of persons, it being pa  
larly answered; although the  
stance thereof is already an  
in my book: likewise not doub  
but that other Servants of C  
who may be more able, will, a  
shall give opportunity, more  
vindicate his truth from the  
fers thereof.

Their book, as I have already  
doth consist of 4 *Chapters*.

First, of the severall ends of l  
on of hands.

2. What laying on of han  
not, and cannot be meant, *E*  
2 *vers.*

3. What laying on of han

and must be meant there.

4. That the laying on of hands practised by some in these dayes, on all Baptized believers, was never Instituted, Commanded, nor practised at all by Jesus Christ or his Apostles, in all the New Testament.

Now their first *Chapter* contains, (according to their Judgement,) the several ends of laying on of hands; and they are three.

1. For healing of the sick.
2. For ministring or giving the Extraordinary gifts of the Holy Spirit.
3. For ordaining and appointing of Officers.

Unto the first and last of these, I shall not now speak; having spoken my Judgement and Conscience of them, in the beginning of my book, which I do hope, is according unto truth.

And therefore shall now take a  
little



little notice of what is written, the other particular; desiring Reader to consider of what I written to the other two, in the beginning of my book.

And now whereas they lay down and thereby would affirm, that laying on of hands was for giving Extraordinary gifts of the Spirit; and for the proof of this they say that *Peter* and *John*, to this laid their hands upon them at *Serica*, Acts 8.17, 18, 19.

I answer, first, that the end of this Ordinance is missed by the Author Authors of this book: for the end of this Ordinance is the promise of the Spirit, which God will give to those, who from the heart obey his Doctrine, are followers of his teaching: for the gift of the Spirit is the promise of God to all those who obey him, Acts 2. 38, & 5. 32. which promise of the Spirit is the end of this Ordinance; which

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is assigned thereunto, see *Acts*  
and to which end the Apo-  
stles administer it, that those  
s, to wit, beleevers, who by  
obedience were under this  
se of God, might receive it of  
whose gift this was, and who  
not the Apostles, did commu-  
it unto his people, as these  
ures do witness, *Ephes. 4. 6. Acts*  
*& 2. 33. Mat. 3. 11. John 14.*  
*& 15. 26. & 16. 7.*

Answer, that the giving the  
ordinary gifts of the Spirit,  
ever propounded as an end of  
on of hands; neither can our  
ts prove it, that persons by the  
tion to this Ordinance should  
takers of the miraculous gifts  
Holy Spirit, or that persons  
expect this or that particu-  
thereof; but that as before,  
ight be partaker of the Spirit  
nise; that whereas now they  
joyne themselves, according

laying on of hands, the  
the Holy Spirit, in an Extraor  
manner.

*Ans.* That they did rec  
Holy Spirit in more then  
nary manner, by laying on o  
I do grant: but that the  
dinary gifts of the Holy  
the end of this Ordinance  
deny.

For did they receive the  
rit, in a more then ordi  
ner, through this Ordina

10. 6. did through the

(1151)

lands, then of preaching the  
word and Prayer: they may be an  
end or fruit of each of them, but  
the end: for poor Souls, by their  
concomitance unto Christ, are made  
takers of the Spirit of promise,  
which is the Producer of such effects,  
fruits in them:

We may observe, that the  
foundation of this discourse being  
laid, and in the first place, that  
which is untrue affirmed, (to wit,  
that laying on of hands was for gi-  
ving the Extraordinary gifts of the  
Spirit,) it's no marvel they should  
run themselves into so many mi-  
sen understandings of those that  
criticise it, and the hard Censures  
they put upon them, with their Er-  
rourous Judgments about this truth,  
which I pray God forgive them, for  
they know not what they do: and so  
might put an end to their first  
chapter; only

I shall take a little notice of the  
weight

weight of those Reasons which they bring to prove, that the end of this Ordinance is the miraculous gifts of the Holy Spirit.

And their great Reason is, because the Samaritans, *As* the 8. were such as did believe, *vers.* 12. and did receive the Word of God, *vers.* 14. and were Baptized, *vers.* 16. all this, say they, could not be, unless they had already received the ordinary measures of the Spirit.

*Ans.* First, I cannot but take notice, how this Reason doth hold forth, that there is no receiving of the Holy Spirit by that Soul, who is already Partaker of the Spirit, but what is in an Extraordinary manner; which how false this is, I shall leave to the Experience of believers to prove, yea, to the Raisers of this Reason, if so be they have the Spirit of God.

2. VWhereas they say, we cannot

believe without the Spirit; I Answer, that unto those who do believe, who receive the VVord of God, and are Baptized, is the promise of the Spirit made: see *Galat. 3. 14.* *that the blessing of Abraham might come on the Gentiles, that we might receive the promise of the Spirit through faith.* VVhy, we cannot believe without the Spirit; yet, through believing, those that do believe, are made partakers of the promise thereof: see likewise *John 7. 38, 39.* *saith our Saviour, he that believeth on me, out of his belly shall flow Rivers of living water; this he spake of the Spirit, which they that did believe should receive:* from whence I might Reason as before. But further, we may observe, that this promise of the Spirit the Apostle doth annex unto faith and Baptisme, *Acts 2. 38.* where saith the Apostle, Repent and be Baptized for the Remission of sins, and you shall receive the gift of the Holy Spirit.

10. verse) We are fools for  
but you are wise in Christ;  
but you are strong; you are  
but we are despised. So c  
had a Name to live, and  
said they were Rich, and  
nothing; but God had a  
with them, Rev. 3. 1, 2, 3  
16, and 17. verses. So ther  
our day, those who are g  
fers of some truths you y  
profess, and yet in parts  
not inferior unto you; but  
Reasoning is this, the learne  
and Pharisees in

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of this nature in it, to beget a disesteem in believers hearts of this truth? spiritual gifts are such things believers should covet after, for they are very useful, *1 Cor. 14. 1.* But surely this parts and gifts without wisdom, which is profitable to direct to make a right and good use of them, doth but puff up the soul, as is too apparent this day. Therefore our desire is, not so much to minde the measure of receiving, as making a good use of what we do receive, and keeping close to the appointments of our God, wherein is our safety; because he hath there promised his presence, and will there give forth his loves, *Esa. 64. 5. Cant. 7. 12.*

So that I hope those that have not their hearts prejudiced against this truth of Christ, may plainly see your mistake, in making that the end of this Ordinance which is not, though it may be an effect or fruit thereof, as I have already proved it was likewise.



an effect, or fruit of other Ordinances of Christ, as of Preaching Prayer. But let's further consider, is not this a wile whereby Satan labours to make void this truth Christ, as he hath done to others? as cunningly he works, when aptisme, as to the right subjects and practise thereof, is found out: O, saith he, it is to believers and their Children; and why? for circumcision was to *Abraham* and his seed: and thus would keep up that old reliick and Pillar of *Babylon*, and that practise which from the beginning it was not so: Neither is now, blessed be God, the mystery of Iniquity secret, But that God hath abundantly discovered her, and made bare her skirts thereof; and it is now through the good hand of God plainly covered, that there is now no see *Abraham* according to the flesh; the natural Jews, who are bel for their Fathers sake; yet hav

right to promise or Ordinances, without believing in our Lord Jesus Christ, until the Word of God be fulfilled, that is, the time expired, that the fulness of the Gentiles being come in, then all Israel shall be saved; according as it is written, *Rom. 11. Chapt.*

There are other reasons, which they do urge, though to as little purpose; but the substance of them being answered in this, and fully confuted in my book; I shall passe them over, and proceed to their second Chapter;

Which doth contain (according to their judgments,) which of those laying on of hands is noe, and cannot be meant; *Heb. 6. 2.*

Now before you resolve this Question, you grant that a laying on of hands is a principle of Religion, and a part of the foundation of Christian building, *Heb. 5. 12. & 6. 1, 2.*

And

and your Reason is, because the  
y Spirit by this Penman, doth  
kon it amongst those principles  
Religion, as repentance, faith,  
ptisme, the Resurrection, and eter-  
I Judgment; and these granted by  
I under the least profession of  
Christianity, to be the foundation-  
Doctrines.

I have thought good to minde your  
Reason, because it doth fully prove  
laying on of hands to be a principle  
of Religion, and a part of the foun-  
dation of Christian building.

And therefore in the first place, i  
is well that the Word of the Lor  
hath so much weight upon you, th  
you dare not deny it; but that y  
do confesse it to be a foundation-pr  
ciple, a part of the foundation  
Christian building. I am gla  
see you thus far own the truth; w  
makes me hope, you may in  
come to a fuller acknowledgement  
thereof, and to see wherein

are mistaken; and that when your demises and denials will be found too light, being weighed in the Balance of the Sanctuary.

2. I shall examine, which of those laying on of hands, you say is not, and cannot be that meant, *Heb. 6. 2.*

And first, you say it cannot be meant, of laying on hands for healing; and that for these Reasons.

1. Because the gift of healing, by laying on of hands, is now ceased. But you might better have answered, because this laying on of hands was never laid down a foundation-principle: and this is that, which if you please may be work for you, or others, who are more of that minde then you are, to make appear, that ever it was so laid down, as a foundation-principle. As for laying on of hands for healing, I do grant, that no one ought to do, unless he is partaker of that gift of healing, and

were any that had this  
gift of faith, the healing of  
particular member could not  
the whole body as a principle  
doth this confute Mr *Hargreaves*  
arguments in the 8 page of  
which he draws from *Mark*  
the 16 v. that laying on of  
healing is the principle in  
*Heb. 6. 2.*, but that book is  
fully answered by Mr *Griffiths*

3. I would have you know  
this was not the way those  
believe, and were Baptists  
wait upon Christ in for

believed not; But the way of God for believers, to wait upon him in, in the time of sickness, was prayer and anointing with Oile, as in the beginning of my book I have discovered,

But secondly, you say, that laying on of hands for giving the Extraordinary gifts of the Holy Spirit, cannot be here meant, and that for these Reasons:

1. Because the power of giving the Extraordinary gifts of the Holy Spirit is now ceased;

2. Because this laying on of hands cannot be the principle, *Heb. 6.* Because that laying on of hands is there called a Doctrine, *vers. 1. and 2.*

3. Because if this laying on of hands, (to wit) upon believers Baptized, as such, were the principle; then this Church of the Hebrews, the first constituted Church of Christ in all the New Testament after Christs Ascension, which is (say you) the same

came with that, in *Acts* the first & second Chapters, had wanted principle in Religion; which was very absurd to Imagine. These are your Reasons, that the laying on of hands we practise, cannot be of any use or benefit, *Heb. 6.2.* Unto these Reasons, as the Lord shall help, I shall particularly give answer.

First, taking notice that heretofore it is still affirmed, that which never was proved, but is already disproved, that laying on of hands was of use for the giving the Miraculous gift of the Holy Spirit; Therefore I have made to appear, the give

then they had through the preaching of the Word; but though through their preaching the Word, the Holy Spirit was given, *Acts* 10. 44. as well as through laying on of hands, *Acts* 19. 6. yet it was never in the Apostles power; to bestow it upon any, as is Ignorantly imagined, and as I have already made to appear; and therefore so to think, were absurd and ridiculous: for it is the gift of God, *Acts* 15. 32. and *Acts* 8. 20.

2. I answer, you do much mistake your selves, for the power of giving the Holy Spirit, is not ceased, for Gods hand is not shortened, he is the same yesterday, to day, and for ever: he that is unchangeable, is the giver thereof; the Lord Jesus received of his Father this promise, and this promise he hath given, and doth give, and will yet make good unto his people, *Ezech.* 39. 29. *Acts* 2. 38, 39.

K

But



But to strengthen you  
 you say that this appears  
 fed, by the practise there  
 day: for though so many  
 have hands laid upon the  
 end; yet those Extraordin  
 have never followed to a  
 them; but both they and t  
 ministrators are, and remain  
 men.

*Ans.* First, minde yo  
 dity: the power is not cea  
 is the same.

2. Whereas you say, w  
 it to this end; I answer,  
 That here again you a

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It is very true : but we may easily see your sore; which I wish the Lord may heal among you, and that is this; if you could see a sign or a wonder, you would believe : But take heed you may not be as unworthy of it, as the generation unto whom Christ spake, *Mat. 12. 38, 39.* & 16, 1, 2, 3. and 4.

For my self, it was my Judgment and practise in this way of God, that I ought to be obedient; not for what I should receive, but because the Lord Jesus taught and left such a way for believers to wait upon him in. Yet I would have you know, I did never yeeld obedience unto Christ in any of his wayes, but I did indeavour to exercise faith upon him therein, and that for his presence and blessing with me in them: and this I must tell you, that it is a rotten-principle, and that which God will never approve of, for any one to yeeld obedience to him;  
K 2                      meere

in our presence, and they  
who have upon such gro  
mitted, propounding suc  
benefits to themselves : th  
of their ends, they have  
ded, and so have rejected  
of the Lord, and the good  
God.

Alas, we may say, wh  
done all, we are unpro  
vants, and having done  
will of God, we have  
tience.

We do confess we are  
possible may come unc  
Like the Apostle gives

need to be taught again: but this is our Comfort, that God doth in any measure accept of us; and though we have but a little strength, yet it's our duty to hold fast the Word of the Lord; and in so doing, we are confident he will approve of us, *Rev.* 3. 8, 9, 10. But this we know, that the people of God, though never so much indued with his wisdom, were still fools in the wise Worlds account, as possible we may be in your eyes: and though we are so accounted by you, yet learn to know, that God makes use of foolish instruments.

And therefore farther to this, I may say, that what God bestows upon us in this, or any of his wayes, It is our duty to be thankful to him for: and if we can learn this lesson, to make a right use of what we have received, we may be confident of receiving more from God.

Likewise to call this a principle,

it's right use, which has  
long season in a wrong  
applied, and now by  
rejected.

Your second Reason is  
laying on of hands as a  
principle, because this  
hands is there called a  
but that laying on of  
the Holy Spirit, was  
taught in all the New Te  
not by them that practi

I answer, first, taking  
the opposers of this tru  
agree not; for Mr *Ha*

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promised, in *Mark* 16. 18. *vers.* and Mr *Kiffin*, he affirmed in his dispute with Doctor *Chamberlain*, that laying on of hands, in *Acts* 8. and *Acts* 19. 6. is not a Doctrine practicable to all Saints ; but was dispensed for the confirmation of the Gospel; and this is Mr *Perrys* Judgement, as you may see in the 19 page of his book ; and so they understand *Heb.* 6. 2. *vers.* to hold forth : so that the one holds forth laying on of hands for healing, to be the foundation-principle, *Heb.* 6. 2. and the other two, to be for the Confirmation of the Gospel, and so a foundation-principle, as minded to the Hebrews.

But now as Mr. *Harrison* and Mr. *Kiffin* differ each from other ; so do these differ likewise from them : for, say they, laying on of hands here, in *Heb.* 6. 2. was upon persons to office. All which, as you have heard, and may plainly see, comparing Spiritual things together, are

3. That the Apostles  
nister unto believers in th  
that this practise of their  
were obedient to , I thin  
not deny. Now this bei  
hath been plainly manif  
the teaching , not onely c  
les , but of Christ him  
whom they received their  
for what they did ; ther  
so, for you to affirm th  
never taught this unto  
Now what is this , but  
upon the Spirit of God ,  
stumbling block in the w

*them, that they might receive the Holy Spirit.* Now were these believers at *Samarita* in the Expectation and practise of that the Apostles never taught them? Surely, you have cause to be humbled for this your wresting of, and deceitful dealing with the Word of the Lord.

Again, herein you may see, what confusion God leaves you to, who are opposers of this truth: for Mr. *Kiffin*, he affirms in his dispute with Doctor *Chamberlain*, that though it were a principle and Doctrine of Christ, (to wit, laying on of hands upon believers,) yet ought not to be practised; but you deny it to be either principle or Doctrine. Surely by this we may see, that Satan will leave no stone unturned, if possible he can overturn the truth.

Your third Reason is, because if this laying on of hands (to wit, upon believers Baptized as such) were the foundation - principle, then this  
very



where the laying on of  
Hand: 6. 1, 2. 'is there  
done; which laying on  
minde was upon person:  
Ans. I do grant, th  
of hands upon persons  
the Doctrine or Teaching  
his will and minde unto  
wherein they ought, as t  
caſion, to be exerciſed, &  
good of the body of Chr  
deny it, according to the  
ready given in my bo  
shall minde unto this  
Chapt. that laying on of

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3. You say, the laying on of hands upon believers as such, for the receiving of the Spirit, was never once taught in all the New Testament; no not by them that practised it.

*Ans<sup>r</sup>.* First, that the Apostles did teach this unto believers as such, see the second Reason or ground, in my book, laid down for the proof of this truth of Christ, which you may take notice of for the Confutation of this Assertion.

2. I answer further, that this were very strange, that the Apostles should administer in this way unto believers, whereunto believers as such were obedient, (as I have sufficiently proved,) and yet this way or practise by the Apostles was never taught them; they not once (say you) taught or instructed thereunto: what may we gather from this Teaching of yours? why surely this, that there were some wayes, wherein the Apostles did administer, and whereunto  
be.

that they were not un-  
pray you, to what end  
ceive it? why, surely  
son they did not receive  
say, they had not laying  
to this end, because  
the Extraordinary gift  
Spirit without it; and  
*Acts 2. 1, 2, 3, 4, 5. ver*

To which I answer,  
there said to receive the  
were under the prom  
without any more Ba  
water: this was the p  
the Command of Chri

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*led them out, as far as to Bethany, and lift up his hands and blessed them: and Acts 1. 5. (saith Christ to his Disciples,) John truly Baptized with water, but you shall be Baptized with the Holy Spirit, not many dayes hence: see vers. the 4.*

Now though it were thus with the Apostles, and those who were immediately under this promise; yet I do affirm, that those three Thousand, who are in Acts 2. 41. and 42. vers. there said *gladly to receive the Word,* and to be Baptized, and were added to this Church, were under this practise; and that,

1. Because they (two wit, those spoken of in the 41. and 42. vers.) were not immediately under the promise, (as those spoken of in the 2, 3, 4. and 5. vers.) but I may say conditionally, as the Apostle saith vers. 38. and 39. *Repent and be Baptized for the Remission of sins, and you shall receive the gift of the Holy Spirit:*

rit, unto faith and Bapti

2. If the Apostles d  
laying on of hands unto  
*Acts 2. 41.* they had be  
in a principle of Christs.  
what Christ taught unt  
*Heb. 6. 1.*

But the Apostles did  
on of hands to these Jew  
and 12. compared with  
*vers.* doth manifest; as  
were not defective in  
ctrine; which Hebrews  
confession, were the Jew  
in *Acts 2*

told the Jews, in *Acts* 2. 38. that God would make good this promise of giving his Spirit unto them, upon their obedience unto him, whether you will still affirm, that he did not Act in the same manner, for their being made partakers thereof, as he did with those at *Samarit*, *Acts* 8. or as *Paul* did with those at *Ephesus*, *Acts* 19. or upon *Timothy* at *Derbe* or *Lystra*, as in my book I have minded.

Surely, I think, upon due consideration, you dare not so affirm; Neither deny what I have written, and herein queried, to be truth.

So that it doth appear in the conclusion of the Examination of your second **Chapt.** that you are mistaken in the laying on of hands; which, say you, is not and cannot be meant, *Heb.* 6. 2.

Your 3. Chapter contains, according to your mistaken Judgement, what laying on of hands is and must

in my Answer to your  
son, in your second Cha  
which I shall for the conf  
this Argument refer you.

But only thus much, I  
ther minde you, that this  
of hands upon believers, as  
the Doctrine of Christ,  
The Word or Oracle of  
5. 12. *vers.* and that for  
son; because God did bea  
to it by his Spirit, *Acts* 8. 17  
which if compared with  
is plainly discovered, that  
did bear witness to by the

of hands in *Luke 21. 12. vers.* as you may see Mr. *Griffith* takes notice thereof in the 38 Page of his book of the 6 principles,

Now to your second proposition : say you, it is neither for healing the sick, nor for giving the Holy Spirit ; hath been already proved in your second Chapter.

To which I answer , that it was not for healing the sick , I have already granted. But that it was for the giving of the Holy Spirit, I have as you may plainly see, in my Exposition of your second Chapt. plainly discovered ; and therefore your conclusion proves false, that it must be for appointing of officers.

2. Your second Argument , that laying on of hands upon officers, must be here meant ; because laying on of hands, *Heb. 6. 1.* is called a Doctrine, and therefore must be a laying on of hands, which is somewhere else taught; but the other lay-



“singular Number; the  
“be but one laying on  
“that is called here a prin  
“not more, as some woul  
“for then it should be lay  
“hands in the plural Num

These are all your own  
which I do the rather cite  
I do own them to be words  
but I pray you, who wou  
in the plural Number? w  
your selves; and therefor  
rice, that herein you are all  
and agree not in crucifyin  
truth: for the

Example, which is of weight, and ought to be followed :

But whereas you say, we have no Command for the laying on of hands upon believers ; Surely, if such a Command as here you bring, would have served you, your mouths had been long before this stopped ; for is there not as much command from the Apostles practise in these Scriptures, *Acts* 8. 17. and 19. 6. as there is for what you affirm, from *Acts* 13. 3. But this know, for what I now plead, we have Command as well as Example, as is fully discovered in answer to this Objection made by you, (to wit,) that we have no command for laying on of hands upon believers Baptized as such.

3. Your third Argument, because this laying on of hands, (to wit) on officers, this Church of the Hebrews had practised amongst them, *Acts* 6. 6. they laid their hands upon the Deacons to assign them to office ; but  
none

practised in this Church  
brews, I do grant, and  
be the practise of all Churches  
matter of appointing  
being the way and order  
his house, according to  
finde occasion thereof.

But that this laying  
was ever laid down the  
principle in *Heb. 6. 2.* I

i. Because laying o  
*Acts 6. 6.* was (as I ha  
my book) upon particu  
were set apart for partic  
and that for the good of

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who were fit to be employed in the work of the Ministry, such as the Apostle speaks of in *Heb. 5. 14. who by Reason of use, had their senses exercised to discern both good and evil.* Such who were gone beyond those spoken of in the 12. and 13 *vers.* being in a Capacity of Teaching others, and therefore this laying on of hands cannot be that meant, *Heb. 6. 2.*

But we may safely conclude, that laying on of hands upon believers, for the receiving of the Holy Spirit, may be here meant, and that for these Reasons.

1. Because every Babe is capable thereof; which they are not of the former.

2. Because every Babe hath need thereof; which he hath not of the former.

3. Because we finde Babes in the practise thereof, *Acts 8. 17. Acts 19. 6.* yea, the Hebrews, when Babes, were in this practise; they learn

~~the~~ their beginning, to wat  
another ; then they are to  
some amongst themselves  
to their wisdom, (who  
into whose hands, in th  
Christ, they give author  
ring the Charge of the h  
unto them.

Also we finde the fo  
the service of God laid,  
unto God built, before  
officers chosen amongst  
these Scriptures do witne  
1,2,3,4. Chapt. 14.23.

sition, whereas you say, that none of the other laying on of hands was practised amongst them: this is false; for the contrary hath been already proved, that the Jews in *Acts* the 2. were under it; yea, they were in the practise thereof, as it was milk for Babes, *Heb.* 5. 12. so that, (as your former Arguments did not,) neither doth this prove the laying on of hands upon persons to office, to be the foundation-principle, *Heb.* 6. 2. *verse.*

4. Your fourth Argument is this. Because this laying on of hands (to wit) upon officers, only remains in force; the other two not capable to be practised, nor have been for many hundred of years.

1. Whereas you say, this laying on of hands, (to wit, upon officers) only remains to be practised:

To which I answer, you are herein mistaken; For, as hath been already manifest, laying on of hands  
upon

upon believers as such, being an Ordinance of **Christ**, is still in force for their obedience, and therefore capable to be practised.

2. Whereas you say, that the laying on of hands upon believers as such, hath not been capable of practise for many hundred of years;

**I Answer**, it is very true; but let us consider what's the Reason that the Ordinance of **Christ** was not capable to be practised, is not the same why other Ordinances of **Christ** were incapable of practise; was it not because of that confusion, or Mystery of Iniquity, that hath long reigned, and doth to this day?

3. I answer, if the promise of God, which is the end of this Ordinance (to wit, laying on of hand upon believers as such,) be now made good upon his people, then they are capable of this Ordinance.

But the promise of God is still made good unto his people, *Acts 2.*

38. it being made unto them : for Christ is the same Yesterday, to day, and for ever; and his Word, yea and Amen. Likewise this Ordinance was the way or means through which God made good his promise, as is plainly seen, *Acts 8.17. & 19.6.*

Therefore I conclude, they are capable of this Ordinance : and therefore neither doth this Argument of yours, serve the purpose you bring it to.

5. Your fifth Argument ; because this laying on of hands (to wit, upon Officers) concerns the whole Church, which is necessary a principle should do ; but the other do not concern the whole, as I have shewed.

To which I answer,

1. That there are many things that do concern the whole Church of Christ, which are no principles of the foundation ; as for Instance, breaking of Bread, with many other duties, (which may be minded) doth



cern the whole body a

But I pray, how do  
ment make it to app  
one of the principles;  
which if your Argum  
it should do.

I do grant, that lay  
upon officers, do  
whole body, (and th  
having appointed this  
in his house, for settin  
for office. Now th  
der, the Church of  
maintain; and this

believers as such; doth concern the whole body; yea every particular member thereof; as the principle, *Heb. 6.2.* and that as they are Babes in Christ: which the other in this sense doth not; but to some particulars, who are strong men, as is before minded; though of concernment to the whole.

3. Whereas you say, you have shewed how the other doth not concern the whole, you may by what I have said; plainly see your mistake, (which I wish the Lord may shew unto you,) for laying on of hands upon believers, as such, doth concern the whole body, not only as a principle; but as the principle; as is before discovered.

But you have a seeming Reason to prove your Argument, which is, because every member is bound to live under the Government of the Church; and to be obedient to their officers, to whom the rule and care  
M of

conclusion:: becaule  
duty to maintain com  
the Church in breaki  
doth it therfore follow  
of: Bread is a foundati  
Thus you may see th  
your Reasons, which  
prove laying on of han  
sons to office, to be th  
principle, *Heb. 6.2.*

As for your Phras  
of hands upon persons  
it holds forth the Gov  
Church: I shall not  
ter the debate thereo

as they are laid down ; *Heb. 6. 2.*

I Answer, that here again you are mistaken: for laying on of hands upon persons to office, is no foundation-principle, as I have already proved.

And therefore what the principle is we contend for, which is indeed that in order there laid down; I shall further clear unto you by this Argument.

That which was administred next in order after Baptisme, is the foundation-principle. But laying on of hands upon believers Baptized, as such, was administred next in order after Baptisme; and therefore the foundation-principle; as it is laid down, *Heb. 6. 2.*

1. That it was administred next in order after Baptisme, is very plain from *Acts 8. 17. and 19. 6.* Where when they were Baptized, they had hands laid upon them: and in this very order it is laid down, in *Heb. 6. 1, 2.*

M 2      2. That

672.  
And so in the next place  
with you, that Baptisme  
of hands is necessary  
and orderly Church-cer-  
mony whereas you say, Bap-  
tisme to admit believers into the  
(if you mean so as to j  
members of the body; then  
ny it is for their additic  
Church, followed after bap-  
tisme, as I have fully pro-  
ved in my book, (in Answer to an O-  
pinion following my second Rea-  
son for the proof of this truth)

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*Heb. 6. 2.* for which you instance Doctor Gouge, Wilson, Trap, and Cartwright;

*Ans.* I fear you being so much learned in these mens Judgements, makes you the less knowing; in the Scriptures.

2. Had you had sufficient Testimony for what you said from the Scripture, as in your Reasons you pretend to have, then what need you instance these mens Judgements; unless you did think, (as I think you do not,) that what they spake were Oracles? and therefore,

3. Doth not this discover; in some measure, the weakness of your Reasons or arguments before minded, or what in this Chapter you have affirmed? Surely; by this your arguments were not good; that you must run to these mens Judgements; and I wonder, if you having recorded this Testimony for your Judgement in your third Chapter, you were

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were not ashamed (in your fourth  
Chapter,) to declare, that our best  
argument for this practise, is the  
Common Prayer book, if the Judg-  
ments of men should end this con-  
troverſie: unless you do Judge these  
men you bring, did not love the  
Common Prayer book, or there  
were not amongst those that did love  
it, men partakers of as much wil-  
dome, as these you instance.

Now what would you say, I  
should now instance, that laying  
of hands according to the sense  
have minded, was the Judgem  
of as good men, according to the  
(although it was by them wr  
applyed,) as those you do b  
will you say, that this is the  
true? I do think you woul  
otherwise you would not h  
stanced the Common Prayer  
well, though this may be do  
I must tell you, that we hav  
sure word of Propheſie,

that I do desire to stand unto, and to be tried by, and not by mens Judgements; and therefore now do refer what I have spoken, to be tryed by the Scriptures; and the Lord haſten a clear diſcovery of his truth, in what I have now written, and make you ſenſible wherein you have wreſted the good Word of the Lord, from the proper and true meaning thereof: and ſo I ſhall proceed to your fourth and laſt Chapter:

Your 4. Chapter; which doth contain, according to your miſtaken Judgement, that the laying on of hands, practiſed by ſome in theſe our dayes, on all Baptized believers, was never inſtituted, commanded, or practiſed, by Chriſt or his Apoſtles, in all the New Teſtament.

And herein, ſay you, doth lie the ſtreſs of this controverſie; which doth occaſion this your writing, to undeceive and reduce thoſe who



will well consider of what  
written in Answer to your b  
in the discovery I have ma  
cording to the measure of  
have received) in this book  
truth of Christ, before he  
you too confidently have  
done) pass Judgement u  
truth: the Lord give you to  
to repent, lest God suffer  
on in labouring to turn pe  
aside from this truth, or  
of the Lord, and so to de  
seduce those that are unsta  
belief of your lyes. 7

Oh! how little therein you have savoured of grace, and how much the vanity of your minde is discovered, in seeking to possesse the hearts of poor Souls, with that which is not: and therefore I may truly say (instead of what you speak of us,) that you speak evill of the things you know not, and call that a foundation-principle, which by your arguments you prove not; Neither have you the least word or warrant for it, in all the New Testament.

But now to make good your assertion, which is the ground of your 4. Chapter, you have framed this Syllogisme.

That which hath not one word of institution, or command for it, in all the New Testament, is no Ordinance of Christ; but will-worship and Superstition.

But this laying on of hands on all Baptized believers, hath not one word of institution, or command for it,

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it, in all the New Testament ; therefore , no Ordinance of Christ , but will-worship and superstition.

To which I answer, that practice which hath not one word of institution or command for it , in all the New Testament , ( I do grant ) will-worship and Superstition.

But that laying on of hands upon believers Baptized as such , is without institution or command from Christ ; this I do deny, the contrary being already made to appear, both in my answer to your book , and also before, in what I have written in my Book : and therefore it is not your saying of what we do a league ( wherein you misde Scriptures with minde not in this particular case, that will prove there is not ; Neither your sense and interpretations you put upon those Scriptures we do a league.

I wish you would consider , how you have wrested those Scriptures  
which

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which have been minded for the proof of this truth, (to wit, laying on of hands upon believers Baptized as such) and so by your wiles, if possible, the truth of God out of our hands.

I wonder you Answer not the Arguments layd down by some for the proof of this (to wit, that we have a command for laying on of hands) as for instance :

Doctor *Chamberlain* in his dispute with Mr. *Kiffin*, in the 16. page of his book, saith he, For a command, we have it in *Mat. 28. 20.* For whatsoever is a Doctrine of the Apostles, is the Command of Christ. But imposition of hands is a Doctrine of the Apostles.

The minor is granted by you, in your first Assertion, where you say, you grant it is a Doctrine or principle; but not to be practised: and the Text doth also number it up amongst the Doctrines and principles.

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The Major is the very w  
the Text : *Teaching them to*  
*all things, whatsoever I have C*  
*ded you ; unless (saith he) y*  
deny that Doctrine is Teach  
that the Apostles taught wh  
were not commanded, as for  
presumptuously affirmed.

This argument was indeav  
(yet not in the least answer  
Mr. Perry, as you may see  
23 page of his Book of anim  
fions.

2. You may also see Mr. C  
Arguments, one of which  
name, why this is so.

Because, saith he, the Apost  
administer such a thing on  
believers as such, *Acts 8. 1*  
*19. 6.* Now saith he, either th  
administer it, upon the acco  
Christ's Requirement, comm  
injunction, or upon an acco  
*their own.*

*But it was not upon an acco*

their own; therefore it was upon the account of Christs Requirement, command. or injunction. This he proves, as you may see in the sixth page of his book in answer to Mr. *Harrison*: this was never that I know of answered by any of you; with many more he layes down in his book of the six principles.

Surely, you could not be ignorant of those Arguments; and therefore how you could retain this Objection, when it hath been by such Arguments refuted, and yet not take notice of those Arguments, so as to answer them, I know not.

3. You may likewise see what Mr. *Willam* writes, in the 10, 11, 12, 13. and 14 page of his book; (it being an answer to Mr. *Paul Holson*, and to his very Objection.)

4. Amongst the rest, for further witness herein, I shall refer you to what I have written in answer to his very Objection, laid down and an-

(as he suddenly ~~would~~  
finde you opposing the  
of his house. And further  
the Lord may keep you  
temptation; (which too  
subject to run into) to  
truth is displayed; presen  
war therewith, indea  
suppressing thereof.

There being little in  
Chapter, then this bare  
more then frivolous disc  
reflections, and unfavor  
speeches, which do  
bitterness of the minde

only shall observe some few things.

1. You labour to darken the truth, and that with your flighting of those things that have been written in the vindication thereof, and those Scriptures which have been affirmed by those that have written; thereby seeking to possess the minds of people with an understanding from several Scriptures, as if they were ours; but is indeed your own imagination, that thereby you might hinder the proceeding of this truth amongst the people of God.

And therefore I do affirm, that what hath been affirmed (by any of us,) from those Scriptures, doth still stand good to what they were intended; and are true witnesses in this case for the proof of this truth.

And when by those persons that shall duly weigh and consider the matter you have written, with the answer thereunto, (without prejudice of Spirit, but with love towards  
Gods



God, to finde out his truth, ) they will easily see your errour herein, and that in this matter we have not (as your selves have done,) handled the Word of God deceitfully, 2 Cor. 2. 17. and 4. 2.

2. You say, that we say you are Babes; taking that as matter of great disdain; but how like Children you do and have acted, I do believe will be easily seen, by those who have their eyes open.

3. And whereas you say, we are much at loss about the end of this Ordinance, and so by this would cast dust into the eyes of persons, to blind them the more:

I Answer, that if there be any that doth affirm this or that, or a third thing, to be the end of this Ordinance; yet I hope you will grant us the same liberty to come to the knowledge of this truth, you your selves take to attain the highth of opposition against it: is there not divisions

among your selves, in your op-  
 ing of us ? what's the Reason, that  
 affirm one thing, Mr. *Kiffin*  
 ner, and Mr. *Harrison* a third ?  
*Harrison* he saith, it is laying on  
 nds for healing is the principle,  
 6. 2. Mr. *Kiffin*, he saith,  
 fting the end of that we practise)  
 it was only dispensed for the  
 irmation of the Gospel. I could  
 ou, that others who do oppose  
 o say, Not the practise of laying  
 f hands, is the foundation-prin-  
 e; but the effects of laying on of  
 ls; which is as false, and the  
 ds unsound: and you after all,  
 m laying on of hands upon  
 ons to office, to be the founda-  
 -principle, *Heb. 6. 2.* (which  
 t so) therefore consider, who  
 ore at loss then your selves.  
 ember what is written, and take  
 d cognizance of your books you  
 e written against us, and the  
 h: surely your opposition is much  
 N heigh-

heightened, by the bitter  
 your Spirit against us; beca  
 cannot deny this Word of the  
 we are conscious of; Not, b  
 the Bishops did practise it, (  
 say we do; ) but because we f  
 written, as that which Chri  
 his Apostles taught, and tha  
 which believers as such were  
 dient.

What though some  
 us, (though I know not of  
 should understand the Extraor  
 ry gifts of the Holy Spirit to l  
 end of this Ordinance, wherei  
 should be deceived with your se  
 doth this make voyd the tru  
 God? God forbid.

We know, that the Extraord  
 gifts of the Holy Spirit, did fo  
 the Preaching of the VVord, a  
 was a fruit of that Ordinance  
 well as laying on of hands; but  
 proper end, of neither of them  
 there no gifts of the Spirit of

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which believers then did; and do now receive according to the promise of God; but such a life given in an Extraordinary manner. Surely you dare not say there is not.

But I shall leave this; and take as little notice as possible, of the frames of your Spirits, which are as if you were bent and resolved to fight against truth; and to tread under; and render odious; the maintainers thereof.

The ground whereof, I conceive is; because we cannot communicate with you; who reject and deny this teaching of Christ; and bring your own with the new-conceited opinion of Doctor *Gouge* and others in the room thereof: and though you are pleased to say; that our best Argument is the Common prayer book; yet we would give you to know, that we have a more sure Word of Prophecy; *2. Rev. 1. 19.* Our witness is in the word of truth; and your Reasons;

N 2

with-

Balance of the  
of hands, in *Heb. 6. 2.* is meant  
on persons to office.

But wherefore are we branded  
with the names of censoriousness,  
Rigid, Hatred, and such Judgments;  
as if we had (as you say) received the  
spirit of Satan, in stead of the Spirit  
of God?

1. Is it because some of us, as you  
say, forbid you their houses? but I  
pray you in your writing of this, do  
you carefully observe and remember  
the frames of your Spirit? what  
the carriage was towards you

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the destruction of the truth and way of God ; who alwayes reaps up the failings , ( if there be any ) in any poor soul, thereby to dishonour, and cast dirt upon the face of truth? or

2. Is it, because as you say , we deny you Communion ? why consider, is it not upon the same ground that you your selves have denied others ? and have not you dealt with some poor souls, who have been convinced of this truth , and for truths sake, in duty towards God, have been obedient theretunto?

Surely to withdraw from those, who deny truth , and turn their backs upon truth , is from a better understanding , and is more agreeable to the minde of God , then to withdraw from poor souls, who are followers of truth : The first is ours , the second your practise ; the Lord he is Judge , and will certainly Judge between us , and make his

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*The End.*

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## Post-script.

Reader,

**I** would have thee take notice, that whereas I have made mention of the names of some particular persons in my book; It is not from any Spirit of prejudice that I have toward them; for the Lord he knows they are men I do love and esteem: but my mentioning of them was for this end, that believers might see the weakness of their Objections, and the difference that is in their understandings about this truth of laying on of hands upon believers Baptized as such: that so indeed great Mountains that are raised up the wayes of poor souls in their obedience unto Christ in this Ordinance, may be removed; and therefore I hope, there will be one that will harbor such a conceit what I have written, as that I should ever the less esteem of them, for the mentioning of their names in the cases



should be esteemea for me,  
and therefore I do desire tha  
have no advantage, by any  
written; for I have indeav  
my book and in my Answer  
four Chapters, to write with  
Language, which as I kno  
profit my self nor the truth  
would but raise up the S  
who are opposers thereof:  
now, that God may give  
wisedome, that thou maist  
derstand what is written,  
him, who is willing to ser  
he may be instrumental f





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